

The American Friend



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A CHRISTMAS CARMEN

By John Greenleaf Whittier

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!

With glad jubilations

Bring hope to the nations!

The dark night is ending and dawn has begun:

Rise, hope of the ages, arise like the sun,

All speech flow to music, all hearts beat as one!



Sing the bridal of nations! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!

Clasp hands of the nations

In strong gratulations:

The dark night is ending and dawn has begun;

Rise, hope of the ages, arise like the sun,

All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, west, north, and south let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!

Hark! joining in chorus

The heavens bend o'er us!

The dark night is ending and dawn has begun:

Rise, hope of the ages, arise like the sun,

All speech flow to music, all hearts beat as one!



The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For December 13—Dynamic Christian Living

(Acts 6:8-15; Romans 12:1-3, 9-21.)

MAKING LIFE DYNAMIC

For the past quarter our Sunday School lessons have been studies in the Christian Life—personal, family and Church. For the last lesson of the year we are asked to consider the subject, "Dynamic Christian Living".

To conclude the teachings of the quarter with this subject calls to mind the closing words of Jesus in the Sermon on the Mount, where he divides his hearers into two classes. The one he likens unto a foolish man who built his house on the sand and when the storm came his house was swept away. These he said are those who know the truth and do it not. The second group he likens to a wise man who built his house on a rock and it withstood the storm. These he said are not hearers alone but doers also. In the same discourse he said, "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom but he that *doeth* the will of my Father which is in heaven." In the face of all the forces of evil unleashed in the world today why is the Church of Christ so impotent?

We point with pride to our Church membership rolls—to the number of protestants in the world, but what of the evidences of vital Christ-like living? The danger to substitute words for deeds is ever with us. We pass resolutions and make high sounding pronouncements and return to our houses built on the sand.

To Paul there was but one way to dynamic Christian Living, that was over the road of complete consecration. Paul sees the young athlete, giving himself to a single purpose even though it calls for exacting discipline and self-denial. That, he says, is the kind of consecration that it is necessary to achieve in the Christian race. Contrast this kind of consecration with much that our neighbors see in us.

Steven, the first martyr, is a good example of one whose life was dynamic. As the stones of his persecutors fell upon him, his face became as the face of an angel and he was so victorious even in death that Paul was never able to free himself from the power of a life like that.

Never for one moment did Paul fail

to realize the fearful reality of the forces of evil. "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice was I shipwrecked, a day and a night in the deep."

Yet this man of God believed so much in the power of love and good will that he could say—"If thine enemy hunger, feed him; if he thirst, give him drink".

PERCY M. THOMAS.

For January 3—The Glory of the Son of God

(John 1:1-18)

SEEING THE INVISIBLE

It might be well for the reader of the Gospel of John to keep clearly in mind the purpose of the writer. *Life* is the theme—eternal life—abundant life—everlasting life.

The recipients of this life must do one thing—believe; that is, trust. So "these things are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name". John 20:31.

From the prologue that starts "in the beginning with God" to the final testimony of the writer this one passion dominates the author—"that ye may know him, whom to know aright is life eternal."

The type of mind revealed in the writer of this book is one that instinctively leans to the ideal and the spiritual in its contemplation of life, grasping what is of significance and dwelling upon events only as they are the embodiment of eternal principles.

To John there is but one life—the eternal, and there is but one world—the world of the ideal, which is also the real. His thought does not move in a world of mere abstraction, a world in which nothing ever happens. His distinctiveness as a writer appears in his ability to unite the two strains of thought, the historical and the ideal. Here the eternal cause becomes flesh that men might see his glory and believe.

In the synoptic gospels we find a photograph of Jesus, but in John we see a portrait by a great artist. All of the necessary background is there, but at no time does it overshadow or detract from the central figure: "The Word become flesh".

This gospel was written much later

than the other three and probably after the writing of Paul's epistles. It seems the writer is addressing himself to the Greeks instead of the Jews. Jesus is not pictured as the coming Messiah, coming to set up a kingdom but as the Logos (Word) coming to make himself known to his people.

Had John been speaking to the American Indian many centuries later he probably would have said, "In the beginning was the Great Spirit and the Great Spirit was with God and the Great Spirit was God."

Upon what does John rely as the persuasive power to bring men to God? Does he successfully portray an immanent God who does not lose any of his transcendence?

PERCY M. THOMAS.

BISHOP TUCKER BECOMES PRESIDENT OF THE FEDERAL COUNCIL OF CHURCHES

New York, N. Y.—The Right Reverend Henry St. George Tucker, Presiding Bishop of the Episcopal Church, is the new President of the Federal Council of Churches of Christ in America. Bishop Tucker succeeds Dr. Luther A. Weigle of Yale University and will hold office for two years.

This is the first time a President of the Council has come from the Episcopal communion. By action of its General Convention in 1940 the Episcopal Church became a full-fledged member of the Council. It is of interest to note that in England, the British Council of Churches is also headed by the top-ranking official of the Episcopal Church, the Archbishop of Canterbury.

Bishop Tucker began his career in the Church as a missionary in Japan. In 1912, following six years as President of St. Paul's University, Tokyo, he was elected to the office of missionary bishop, and was consecrated in Kyoto.

In 1923 Bishop Tucker resigned on account of ill health and returned to America. Shortly thereafter he became professor of Pastoral Theology in the Theological Seminary at Alexandria, Virginia. He was elected Bishop Coadjutor of the Diocese of Virginia in May 1926, and a year later became bishop of that Diocese. He was named Presiding Bishop at the General Convention of the Episcopal Church in 1937 and will continue in that post until October 1943.

Bishop Tucker is in charge of all international relations of the Episcopal Church as well as of its domestic program. His broad experience and his wide travels peculiarly qualify him to serve the Federal Council as President during the next two years, during which time relations with the churches of other lands may become a major concern of the Council.

THE AMERICAN FRIEND

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The Major Premise of Our Faith

By D. Elton Trueblood

IN these dark days there is great strength in the recognition that we belong to an enduring faith which has an answer to some of our questionings. The answer is not a complete answer, and the problems are never fully solved, but our heritage provides us with a brave and valuable beginning. We belong to a tradition which has faced a multitude of discouraging and perplexing situations with one great luminous conviction, the conviction that *this is really God's world, in spite of any appearances to the contrary.*

It is good to reaffirm in our day the ancient faith because we tend to deny it in practice. We say we believe in God, but we act as though we suppose that He has little or nothing to do with the present order of events. The two areas, from which we act as though God were absent, are the areas of physical nature and of human history. We admit that God may still be able to soothe and comfort individual hearts, that He may be able to give men courage to face their time, but it is hard for us to believe that God really functions in the course of natural law or in historical development. It is hard for us to believe that He will really build His city or set the captives free.

In this situation our own point of view may be wonderfully helped and corrected by turning to the great messages of the Bible, especially those in the second half of Isaiah, a book which now seems to have such a contemporary note. The conclusion of the forty-fourth chapter of Isaiah, for instance, is concerned wholly with the question whether God's power is a real factor in the actual world. The inspired author is convinced that God's power is such a factor. Let us see his great doctrine in some detail.

In the first place the prophet asserts the basic proposition that *the whole world is God's world.* And this is presented as exciting news, for it is indeed a gospel. Thus the passage begins, most appropriately, "Sing, O ye heavens; for the Lord hath done it". With this as a prelude the basic proposition is given formal statement: "Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."

This is the same conviction that is given poetic utterance by the psalmist in the words, "The earth is the Lord's, and the fullness thereof". At the high points of the Hebrew-Christian revelation, men have vied with one another in expressing the faith that the *entire* world is God's: Hell, heaven, earth, stars, sea, land, beasts, men—all are His creations. Poetry, love, science, art, philosophy, wit, wisdom, humor—all these are vehicles of His revelation. Jesus Christ brought this major premise to its ultimate expression when he said, at the beginning of a well-known prayer, "I thank thee, O Father, Lord of Heaven and Earth." And the point seems to be that these include *everything*. God's power is so great and His will so pervasive that there is no area of creation from the lowest form of atom to the highest reaches of mind that cannot become an expression of His spirit. *Nothing is permanently alien to Him.* God is omnipotent, not in the sense that He can do the impossible or the self-contradictory, but in the sense that there is no situation upon which sacrificial love cannot be brought significantly to bear. What so moved the prophets was not the intellectual notion that God is omnipotent, but the spiritual notion that *God is invincible.*

The brilliant author in Isaiah 44 sensed truly that the two areas which present the greatest difficulty are nature and history. How can nature be an expression of God's loving purpose? Does not the material creation follow predetermined laws which even God cannot change? If a storm starts over the ocean it seems to follow from purely physical events in a hard and fast fashion. In the same way, human history seems to follow from a sequence of events, representing a strict cause and effect relationship. We are inclined to think that the present world crisis is merely a result of human sins or stupidities and is quite outside any divine pattern.

Evidently experiencing the same temptations which we feel in this matter, the great prophet deals directly with these two points at the end of the particular passage in question. First, he maintains stoutly that the inanimate world of nature, in spite of appearances to the contrary is under God's care. "That saith to the deep, Be dry, and I will dry up thy rivers." In short, he holds, as many able philosoph-

ers now hold, that the physical order is not a closed system. If God made it, He can change it. We cannot know enough about the world to say that *any* physical change is impossible. Laws, we are now beginning generally to realize, tell us not what *must* occur, but what is likely to occur. This means that the world, with its dependability, is orderly, not because it is self-sufficient, but because it derives from the orderly Will of God. Events are predicatable because God's thought is constant.

In the second place, the prophet deals with the work of God in history, and he rightly makes this the climax. Hard as it may be to see God's hand in nature, it is harder to see His hand in historical events, especially in a time like our own or the dreadful time in which the prophet wrote. The prophet was seeing the conquests of Cyrus on every hand. Far from being dismayed, however, he boldly maintained that even Cyrus could be included in the divine plan. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." There is no bolder surmise than this in the entire prophetic literature.

Even the ruthless conqueror can be an instrument in God's hand. The sins of the Persian can lead to a new Jerusalem.

This is a vivid way of saying that, though men can *oppose* God's will, they cannot *frustrate* it. The prophet did not hold that God *approved* Cyrus; he merely held that God could *use* Cyrus. There is in the world real evil, horrible evil, which God hates, but even the evil deeds can be brought into the texture of the divine pattern. The violence of evil characters can be used to make men and women see the shallowness and hollowness of their pagan civilization, with its Christian veneer. God, we may be sure, does not approve evil trees, but His power is such that He can make *some* good fruits grow upon these same trees. War is an evil thing, a terrible calamity and a terrible sin, but in the Providence of God the war has been of some benefit in shocking men out of their lethargy and self-righteousness.

In times like these, when our minds are so disturbed, it is very important to get back to fundamentals. And there is one fundamental item of faith on which our entire religion rests. It is still glorious enough to make us sing, providing we really believe it.

Has the Society of Friends a Future or Only a Past?

By Richard E. Woodard

THE Society of Friends is recognized today as one of the historic peace churches but do we have a right to reap what has been sown by our progenitors? Are we interested in carrying on where they left off or are we content to rest on their laurels? Or perhaps more pertinently, do we still believe in the apocalypse of George Fox and his followers? If not, then let us cease fooling Mr. Citizen, change our appellation and follow a course of action, as a religious organization, that more nearly represents a consensus of our group. Your immediate reaction may be to brand me as a heretic, which is always a good way to pigeon-hole one who asks embarrassing questions.

However, to substantiate my present questioning state I would briefly like to review my own relationship to the Society of Friends. I am a birthright Friend, and yet before the conscription bill was passed and I saw I would soon have to make a definite decision with reference to participation in war; I awoke to the realization that I neither knew why I was a Friend, nor what I professed to believe. I had heard it rumored that I belonged to a historic peace church but these words carried no particular meaning as I had accepted my religion without question, as un-

fortunately most people do, because my parents were of that faith, and it is always much easier to let someone else do your thinking for you.

Yet why did I know so little about my religion since I had studied it in Sunday School, attended a Friends Meeting, went to a Friends college and had been brought up in a semi-strict Quaker family? Briefly, I think the answers to these questions are the facts that when I attended Sunday School I was too young to know the meaning or purpose of religion, let alone that of my own denomination.

My Meeting, as well as a majority of Friends Meetings, has deviated considerably from the original silent worship to the organized and planned type of worship, and in the process may have lost the essence of the meaning of Fox's concern. The result is that a great many children of Friends grow up in complete ignorance of the meaning of the "inner light", primarily because their parents do not understand it themselves. It is presumed that if you belong to a Friends Meeting or desire to join, you automatically know what Quakerism is and for what it stands, therefore very little attempt is made to acquaint one with its principles.

Likewise to a large extent, Friends

schools have thrown in their lot with the stereotyped educational system and during the three years that I spent in a Friends college I cannot recall having heard the words "Society of Friends" mentioned in an educational capacity. If they were it made no impression on me, and therefore if any presentation or interpretation was made, it proved inadequate.

In all fairness, and appreciation to my family, I wish to say that practically all my Christian training was received in my home, but seemingly, it was presumed that by attending Meeting I would automatically assimilate Friends principles, which assumption did not prove to be true. So after twenty-eight years of membership in the Society of Friends, I made a rather comprehensive study of how the Society came into existence and learned for the first time the rudiments of my religion through the writings of George Fox, John Woolman, Rufus Jones, A. Neave Brayshaw and other outstanding Friends writers and leaders, and became a "convinced Friend".

Perhaps I am unduly critical of Friends institutions, and undoubtedly a portion of the fault lies within myself; yet even if you discount my analysis considerably, I still believe there is some

element of truth in it, of which cognizance might be taken by the Society as a whole and some attempts made to rectify them.

The early Friends, I believe, had a greater spiritual insight and humility in the sight of God than most contemporary ones, yet they adhered to certain practices in dress and speech that branded them a "peculiar" people. I believe such practices to be purely superficial and superfluous, yet today we have leaned so far in the other direction that on entering seventy per cent or more of Friends Meetings throughout the United States you would find no difference between their form of worship and those of other Protestant services; so if our thoughts and actions are practically identical with other Protestant denominations, on what basis do we further justify a separate religious sect?

After studying my religion, I realized that it was synonymous with pacifism and therefore knew that as a Friend and Christian I could not support war under any circumstances whatsoever, if I was to act in accordance with that which I professed to believe. Yet today more than half of our members are in some manner supporting the war effort. I realize that one of the primary principles of our faith is complete toleration and respect of one another's views and the right for each individual to follow the dictates of his or her own conscience, and I do not wish to appear intolerant of those who do not agree with me; but a number of those supporting war are intolerant and some even antagonistic, to those of us who are trying to follow a non-violent and our interpretation of a Christian way of life. To me such an attitude is neither Quakerly nor Christian and completely incongruous with their professed religious belief. In fact, I would like to go even further and ask if any Friend, or any Christian for that matter, can visualize by the wildest stretch of the imagination Jesus Christ behind a machine gun today?

I may be naive but I do not believe that if one attempts to understand the things for which Christ gave His life to teach the world, and later when Fox saw how far afield the people of his day were straying from Christ's teachings and attempted to get them to rededicate their lives to Him, that anyone can answer this interrogation in the affirmative. If this assumption is true, then is it possible for a true Christian and Friend to be willing to actively engage in or in any way support a thing that is antipodal to the way of life of the Founder of Christianity and the founder of the Society of Friends? Perhaps some haven't given the matter much

thought, others may be able to rationalize it to their own satisfaction, which is of course their right and privilege and I am not condemning them but only attempting to offer some food for thought.

I have yet to know or hear of a Friend who is not proud of the fact and when anyone lauds the great humanitarian work the Friends have done in the past and are still doing today, he is always glad to share in the credit even though he may not have supported such work or may even have felt unfavorable to the program. In fact statistics show that over half of the money received for such work comes from non-Friends and a substantial part of Friends contributions come from relatively few individuals; still the Society as a whole receives the entire credit.

Therefore it seems to me that Friends generally are content to coast along on the reputation already established and perpetuated by comparatively few; but the revered and respected name of Quaker today will not stand alone indefinitely, and if we are interested in the preservation of the ideals for which it has always stood and its ultimate effect on future generations, we cannot continue to sit idly by and watch it fade into oblivion.

I have never felt any validity to any critical statements unless they were followed by constructive ones, or at least some kind of positive program as an alternative. It therefore is my belief that we may have an opportunity as a religious organization to make one of the greatest contributions in our history upon the termination of this war and one that we may never have again. Due to the relentless efforts of concerned individuals the Quaker spirit has been kept alive and is respected by peoples of all nations.

It is generally recognized, I believe, by the leaders of the allied nations that in losing the peace in the last war rested in some degree the responsibility for the present conflict, and a great many individuals are concerned and organizations have already been formed to study the question of a durable and equitable peace.

It is possible that the Society of Friends together with other peace groups, because of their consistent record of their proof of their belief in the brotherhood of man in time of peace as well as war may be given an opportunity to have a voice, or at least have some indirect effect on those who will make the inevitable peace.

Militarists, I think, realize as they nearly listened to Wilson in 1918, that they are not in the proper frame of mind after years of hate, fear and destruction for justice and tolerance, and

are not completely qualified to write the kind of peace for which all people eventually hope.

Therefore if Friends are in some way given a chance to make an everlasting contribution to posterity, we must be prepared mentally and spiritually to adequately cope with this enigmatic question. If we are disunited and intolerant of one another and cannot reach a "sense of the Meeting" among ourselves any attempt to assist in solving the world's problems will quite likely end in a miserable failure; for the immortal words, "united we stand, divided we fall", seem just as puissant today as the time in which they originated.

Are we interested in seeing that the sacrifices of our fore-fathers were not in vain and assisting in perpetuating the ideals for which the Society has theoretically stood for 300 years, or do we care? Has the Society of Friends a future or only a past?

Church leaders in Canada are greatly disturbed by the government announcement that divinity students of all denominations are subject to compulsory military service. A growing decrease in the ranks of Canadian clergymen during recent years has been causing serious concern, and it is felt that the policy of drafting divinity students, in contrast to the procedure in the United States, will further deplete the dwindling supply of clergy. At a recent meeting of prominent churchmen here it was noted that since 1925 the United Church of Canada has replaced every four men who drop out yearly with only three new ones. During the past four years the ratio dropped even lower—for every five men who left the ministry, three were added.

Letters from men in the Armed Forces of the United States continue to come in expressing thanks for the issues of THE AMERICAN FRIEND. A letter just received says: "I literally read the paper from cover to cover and then pass it around the tent". Another soldier expresses thanks that the Quakers have not forgotten their members in this crisis.

This offer by the Peace Board of the Five Years Meeting of sending a year's subscription to any member of the Five Years Meeting who is in the Armed Service, has been taken advantage of to a degree that is taxing the financial resources of the Peace Board. The Board will appreciate any additional contributions to the regular Budget that may be designated for this purpose.

"Do not imbibe virtue from persons whose virtue is gloomy."

Do Doctors and Clergy Work Together?

By Seward Hiltner

Executive Secretary, Commission on Religion and Health, Federal Council of the Churches of Christ in America, and Co-Chairman, Commission on Religious Work in the Hospital, American Protestant Hospital Association

THERE is "an underlying and fundamental basis upon which doctors and clergy can meet and are meeting today," concluded the Commission on Religious Work of the American Protestant Hospital Association in a study presented in St. Louis at the Association's twenty-second annual meeting, October 10 and 11.

About two-thirds of the physicians who participated in the study reported that they found a better mental and emotional attitude in patients who had religious faith than in those who did not. A large proportion of this number said they found differences between patients who had been ministered to religiously and those who had not. More than three-fourths of the doctors wanted to see their hospitals have full-time chaplains as well as the services of neighboring clergy, provided the chaplains were trained for their job.

On their side, the ministers uniformly recognized the central function of the physician in treatment of the patient, but reported themselves "very much aware of the need of closer co-operation." Only 25% of the ministers make a practice of consulting with doctors about patient-parishioners. They tend to feel, the study said, that doctors are not only too busy but are not interested in such consultation.

Are doctors interested in consulting with ministers? About a sixth of the doctors indicated, by their comments, that they have a completely erroneous notion as to what the pastor does and should do with the sick patient. The surprising thing is not that there should be such doctors but that there should be so few of them. These men were wont to say that they did not want any clergyman interfering with their patient's welfare, that he should confine himself to "spiritual matters," by which is presumably meant staying away until the patient is about to die. It is significant that this same group of doctors were the few who reported that they consider their patients as "cases with specific ailments" and not as "persons sick in body, mind and spirit for whose complete health they are responsible." Fortunately this group is a small minority for there is certainly no co-operation with pastors by its members.

About 85% of the doctors felt that responsible religious ministry to the patient is valuable. It should be noted

too that these comments were collected anonymously, without signatures from either the doctors or the clergy. A typical doctor's comment was, "The patient who has faith in his church has a much brighter mental attitude, is better able to cope with pain, has more interest in recovery, and co-operates more than one who does not." A few went so far as to suggest, "Protestant hospitals should put more emphasis on the place of religion in the healing of the sick than has generally been done." It is plain that these doctors, the vast majority, welcome consultation with the minister, though they look to him to initiate it. After consultative relationships have been established and mutual confidence established, it is evident that doctors frequently take the lead in co-operation. A majority of all the doctors reported that they do call in the clergyman at particular times, though whether or not these are the right times is not so certain.

How do the clergy feel about co-operation with doctors, and about their own place in ministry to the sick? One of the eight hospitals which participated made this summary of the attitudes of ministers which the study had revealed. "The feeling of inferiority on the part of the clergy is amazing. Most of them are sure of their message, but are convinced that they do not know how to recognize and deal with the psychological factors. Yet several are doing exceptionally fine work." Part of this, the report makes clear, is due to a lack of training for work with the sick. But even when men are well qualified, they tend to under-estimate the physician's desire to co-operate and the significance of their own part in the team-work job of ministry to the sick.

Doctors and clergy are co-operating, the study shows. And there is already a basis of understanding which should make further co-operation possible. The small proportion of doctors who misunderstand the minister's function should not mislead the minister as to the real attitude of most physicians. Similarly, the few ministers who rush in where even doctors fear to tread should not mislead the doctor into criticizing all clergymen as too brash in their ministry to the sick. For actually, the study shows that too many clergy feel more inadequate than they should concerning their ministry to the sick.

"Jealousies and misunderstandings in most instances arise from a lack of knowledge of hospital ways and techniques on the part of the clergy, and from the doctors' lack of appreciation of what the pastors are doing." This report is an encouraging sign that understanding is coming, even though further progress is urgently needed.

The report was prepared by Harold P. Schultz, of St. Louis, with the aid of administrators and chaplains in a selected eight of the 450 Protestant hospitals of the country. These were all high-grade Church hospitals, and it is not clear whether the results of this study would have proved so favorable in non-church institutions. But Protestant hospitals are certainly the places where increased understanding must begin.

In discussion of the report, the Hospital Association emphasized the growing importance of satisfactory co-operation between doctors and clergy. With so many hospital workers in the armed forces, it is more vital than ever to have complete understanding on the part of those who minister to the suffering in body, mind or spirit.

This study is a mile-stone in improving and deepening understanding between doctors and clergy. It presents the facts in a way they have never been presented before, and the facts are encouraging. They also indicate that there is a long way to go, for both physicians and ministers. But to be on the way is half the battle.

Blessed are all thy saints, my God and King, who have traveled over the tempestuous sea of mortality, and have at last made the desire port of peace and felicity. Oh, cast a gracious eye upon us who are still in our dangerous voyage. Remember and succor us in our distress, and think on them that lie exposed to the rough storms of troubles and temptations. Strengthen our weakness, that we may do valiantly in this spiritual war; help us against our own negligence and cowardice, and defend us from the treachery of our unfaithful hearts. We are exceeding frail, and indisposed to every virtuous and gallant undertaking. Grant, O Lord, that we may bring our vessel safe to shore, unto our desired haven.—ST. AUGUSTINE.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

TIME

So teach us to number our days that
we may apply our hearts unto wisdom.
PSALMS 90:12.

* * * *

That great mystery of *Time*, were
there no other; the illimitable, silent,
never-resting thing called Time, rolling,
rushing on, swift, silent, like an all-em-
bracing ocean-tide, on which we and all
the universe swim like exhalations, like
apparitions which *are*, and then *are not*;
this is forever very literally a miracle;
a thing to strike us dumb—for we have
no word to speak about it.

THOMAS CARLYLE.

* * * *

Time does not become sacred to us
until we have lived it, until it has passed
over us, and taken with it a part of our-
selves.

JOHN BURROUGHS.

* * * *

Think not thy time short in this world,
since the world itself is not long. The
created world is but a small parenthesis
in eternity, and a short interposition,
for a time, between such a state of dura-
tion as was before it and may be after
it.

THOMAS BROWNE.

* * * *

Time, to the nation as to the indi-
vidual, is nothing absolute; its duration
depends on the rate of thought and
feeling.

JOHN WILLIAM DRAPER.

* * * *

Give me no changeless hours, for I know
Moments of earth are sweeter than they
go.

HERVEY ALLEN.

* * * *

Whenever anything lives, there is,
open somewhere, a register in which
time is being inscribed.

HENRI BERGSON.

* * * *

Time is not progress, but amount!
One vast accumulating store,
Laid up, not lost!

JAMES MONTGOMERY.

* * * *

We sleep, but the loom of life never
stops, and the pattern which was weav-
ing when the sun went down is weaving
when it comes up in the morning.

HENRY WARD BEACHER.

* * * *

Say not thou, What is the cause that
the former days were better than these?
for thou dost not inquire wisely concern-
ing this.

ECCLESIASTES.

For each age is a dream that is dying,
Or one that is coming to birth.

ARTHUR O'SHAUGHNESSY.

* * * *

New times demand new measures and
new men;

The world advances, and in time out-
grows

The laws that in our fathers' day were
best;

And, doubtless, after us, some purer
scheme

Will be shaped out by wiser men than
we,

Made wiser by the steady growth of
truth. . . .

JAMES RUSSELL LOWELL.

* * * *

Thou whose face is as the lightening
and whose chariot as the sun,

Unto whom a thousand ages in their
passing are as one,

All our worlds and mighty systems are
tiny grains of sand,

Held above the gulfs of chaos in the
hollow of Thy hand.

Then uplift us, Great Creator, to com-
munion with Thy will,

Crush our puny heart-rebellions, make
our baser cravings still.

Thou whose fingers through the ages
wrought with fire the soul of man,

Blend it more and more forever with
the purpose of Thy plan.

FREDERICK GEORGE SCOTT.

* * * *

*O God: So teach us to number our
days that we may apply our hearts unto
wisdom. Amen.—PSALMS: 90:12.*

THE JOY OF THE ROAD HEREAFTER

BY H. M. WILLIAMS

We recently heard the walk to
Emmaus and the burning hearts re-
ferred to as, "The joy of the road".
We think that title might well be given
to the highway of the hereafter and
to those wonderful things which eye
hath not seen, nor ear heard, neither
have entered into the heart of man.

In that charming book, "A Daughter
of the Samurai", the writer, Madame
Etsu Sugimoto, says that, after her
father's death, she as a good Buddhist,
could easily imagine him in his white
garments and straw sandals, with other
pilgrims, trudging along the shining
road to the bright land of everlasting
rest. That is a pleasant thought to the
world weary. We remember the old
lady who always was tired and who
hoped over there, though the harps
might forever be ringing, that she,
having no voice, could get rid of the
singing and do nothing for ever and
ever. We imagine, however, that, after
a few hundred years, she would become

tired of doing nothing, even, for ever
and ever. We think that the Lord has
a different plan. We believe that St.
Paul, after he had folded and laid aside
his last tent and passed over where tents
no longer are needed, would continue,
as here, to forget those things that are
behind and reach forth unto those things
which are before. Like one who has
drunk from the fountain of perpetual
youth, he would still press toward the
mark and toward those things prepared
but unseen and unheard of here. We
can imagine the shadowy form of
Columbus at the prow of his boat still
giving that steadfast command, "Sail on,
sail on". Into the eternal future he
sails bordered by sunrise lands, not
western sunset shores, moving constant-
ly on toward new and more wonderful
discoveries.

Some think that our friends, in spirit
form, may, unknown to us, still hover
near, still striving to help us toward
the things worth while.

We can see the soul of sturdy John
Brown still marching on looking for the
enslaved whom he may help to free. To
one familiar with Harper's Ferry, it is
easy to think of the shadowy spirit
forms of him and his companions pass-
ing through the moon light and the
shadows under the elms and along the
road between the green banks of the
Shenandoah and the lofty hills opposite,
up the winding road to the hill top
where now stands the "John Brown
fort", brought from the flats below to
become a shrine on the campus of the
Storer Negro college.

They pause looking back toward the
fort with its past and forward toward
the college buildings, golden promise of
the future for the colored man. Then
with a dream message of encouragement
to the sleepers within the halls, with a
deep breath of satisfaction and of hope,
they vanish through the moonlight and
the mists above the river.

It was a doctor, founder of a famous
sanitarium, who after a life of remark-
able accomplishment and service, at the
age of seventy-four, said that there was
so much that was new and wonderful to
learn and to do that he had no time to
grow old. May we not well think of
him in that coming morning land
watching the shadows flee and the burst
of light upon the clouded, unanswered
questions with which man has struggled
and upon that dazzling field of usef-
fulness in which he had scarcely set foot
here?

May we not expect that along that
shining road to us also will be explained
our many unsolved problems and that
we will be ushered into that beauty of
life and joy of ever increasing accom-
plishment which were undreamed of
here.

Lines for Christmas Time

MARY, THE REFUGEE

As the Christmas time of year draws near,

I see a carpenter in Nazareth Town,
Along a little street, Going up and down,
From door to door, Asking, "Will you
Keep Mary, while I go down to Bethle-
hem?"

I wonder if they reaped in tears,
In those homes in after years;
Because they closed their doors,
And refused to see, her desperate need
Of hospitality?

Did they remember that pale-faced girl
they turned away,
Denied her warmth and a place to stay,
In that village where as a child she used
to play?

Because she was turned from their
abode,
And had to ride a slow beast down a
wintry road;
Did that village woman who said,
"No! She can't stay here"
Some later day know stark fear,
And remember the anxious lines on
Joseph's face?

Did there come to haunt her in stormy
nights,
The vision of a pregnant girl,
Who for all she knew was camped along
a lonely road,
By a little fire, or maybe dead;
While her own, around her were safe
and warm in bed?

F. E. CARTER.

RECAPTURED RADIANCE

This Christmas time, the world is
draped in gloom—

A blackout of our fondest hopes
and dreams;

Yet in our aching hearts, there still is
room

For lasting Faith, whose shining
glory gleams

Through all the darkness of the gather-
ing war,

Recapturing radiance from the
Christmas Star.

EVA THORPE MCCOY.

THE CHRISTMAS STORY

The pealing bell rings out to tell
Of glad good will to men on earth.
The organ's chime, the carol's rhyme
Repeat the story of His birth.

The glorious star still beams afar
And with its never dimming light
It shines today and lights the way
To make dark pathways bright.

The angel's song, through ages long
Has echoed in the hearts of men.
Our lips repeat its message sweet
Of blessed Peace on earth, again.

SARA R. STANSBERRY.

THE ONLY HOPE

Eternal Voice! which, as in ages past,
May still be heard;
More than a time-worn record, writ by
scribes,

The *living* Word!

Eternal Christ! who walked among us
here

To bless and heal!

Whose unseen presence on our stony
way

We inly feel!

We turn in our perplexity to Thee!
Thou, ever true!

To us, by false lights duped, by lies
distraught,

Speak Thou anew!

So our bewildered age may prove afresh,
Thou still art here,

As in the ship, on storm-tossed Galilee,
Our bark to steer

To calmer waters, where, beyond this
stress,

The billows cease,

And our earth, bleeding from a
thousand wounds,

At last, find peace!

MAX X. REICH.

INN OF THE HEART

Now the beloved guest has gone
Shall the Inn of my heart be dark?
For the joy we knew I'll heap the fire
To golden flame and spark,
Unlatch the door, and set a row
Of candles against the pane
To share with others who walk the roads
Of sorrow in night and rain.

LESLIE SAVAGE CLARK.

HANDS OF CHRIST

I

Hands of Christ,
Divine hands of a carpenter . . .
I cannot imagine those hands
Forging lances, hammering out
swords,
Nor designing some new model of
bomber;
Those hands, the hands of Christ,
Were the hands of a carpenter.

II

Hands of Christ, callused
Carving cradles,
Making ploughs, building life . . .
I cannot imagine those hands
Busied with cannons,
With grenades, and with explosives;
Those callused hands,
Callused from building life.

III

Hands of Christ,
Divine hands of a carpenter . . .
I cannot imagine those hands
Making drudgery of human tasks
But contriving creative labor;
Those hands, hands of a workman,
Building hour after hour.

IV

Among the artisan hands
That build cruisers and bombers
Yours are not found!
Yours bear the marks of nails,
Heroic marks of sacrifice,
Those hands are bleeding hands,
Strong, vigorous, hands of steel,
The stout hands of the Carpenter
That work on quietly building life.

FRANCISCO E. ESTRELLA.

Translation by DOUGLAS L. PARKER.

A NEW STAR

Where is the old time joy at Christmas?
With all the world at war, how can
we sing?

The Christmas carol brings no thrill of
gladness,

There are no bells of happiness to
ring.

And yet, a star may rise when night
seems darkest,

And point the way again to peace
for men;

Then let us hope and trust a little
longer,

Another star may shine on Bethle-
hem.

NINA PRIDE HOAG.

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What Price Freedom

PRACTICALLY every religious journal coming to the editor's desk has been carrying editorials or contributed articles dealing with some phase of the problem of the relation of the Church to war. Among the score or more of titles gleaned in a brief search, the following are good examples of the themes discussed: "What is God Doing in This War?"; "Why Does Not God Intervene?"; "The Churches and the War"; "The Church Must Answer"; "What are We Fighting For?"; "Practical Atheism and the War"; "What, Then, Should the Church DO?"; "Is the Church Aloof?"; "War, Necessity, and God"; and "War and the Crisis of Faith".

As we have learned to expect, the writers differ widely in their interpretations of the problem. Very definitely, confusion reigns. Some believe this to be a "holy war"; others are just as definitely pacifistic in their interpretations. There are, all shades of opinion in between.

There are at least three significant facts that give us hope for a better era. 1. Christian leaders are giving serious consideration to the problem. 2. Seven conspicuous denominations, in recent conferences, have, for the first time in their history, refused to "bless war", and 3. Many groups, religious and secular, are making earnest effort to think ahead and plan for a just and durable peace.

Many of those wrestling with the issues involved in the problem seem to forget that *moral freedom* is a most important factor. Man is a moral being. He has and exercises the power of choice. He may and often does choose the "low road". The writer of the first chapters of Genesis recognized this fact, and the author of Revelation pictured Jesus standing at the door knocking for admission—even God will not open the door without permission. Within certain areas Adam and Eve and all human beings had and continue to have the privilege of sinning. Man must, of course, like Adam and Eve, pay a price—the price for freedom. The law of cause and effect operates.

That every one should give this matter first consideration is all but imperative. Moral freedom enables man to abuse his body in every area of its divinely planned possibilities—there are gluttons, libertines and debauchees, human derelects who go festering to the grave and eternity. It seems that every craving and function of the body has been, and is being, thus degraded. A man often has the power to abuse his fellow man—the bully on the school grounds, in society, in business—anywhere where "might is right" the weak and innocent suffer. A man enslaves his wife, his children, employees, peoples of other races and colors. People organize governments and at times, by massed force, seize the lands and labors of weaker peoples, despoiling them of their "raw materials"—even "democracies" do that. A man may become a dictator, a "man on horseback", and override with his legions a Belgium, a Holland or starve a Greece. Nations who are next door neighbors may blast and bomb each other in far away places which, if they must retreat, they leave a "scorched

earth". So the people of these other lands, Africa and the islands of the Pacific, must, though innocent victims, suffer all the horrors of a modern war. Religions fight each other. Religious factions have sought to destroy each other—conducting "holy wars" in the name of the Prince of Peace. Holy wars—the most unholy the mind of man has ever been able to devise. Man is likewise free to defy God himself, killing his prophets and breaking the heart of His Son by ingratitude, and as a final act crucifying him on a cross. What Price Freedom? When God created man a moral being he made all this and *more* possible.

What is God doing about it? Within that area of freedom he is permitting the prodigal son to go his way. He let Adam and Eve sin. He does not protect the timid school boy from the playground bully. He did not protect the reform king Josiah from death on the battle field of Megiddo, nor the beautiful Hebrew temple in Jerusalem from being despoiled and burned—Jesus was crucified, Steven and Paul and thousands of Christians throughout the centuries have died at the hands of cruel men. That too is the price of freedom.

As if that degree of freedom were not enough, Plato created a character who found even greater freedom through a ring which, when the set was turned to the palm of his hand, made him and anything he wished to take invisible. How many have wished for that additional freedom? Truly, "The desire to be free, to have the chance to be ourselves, express ourselves, and do as we please, is one of the deepest passions of human nature. It is an appalling thing not to be free!" But what a price we pay.

Under this same plan of freedom man may choose the "high road". Even the prodigals who have wasted more than their "living" in riotous excesses may receive, at the journey's end, a welcome. This moral world is not as unbalanced as it may sometimes seem to be. God saw to it a long while ago that the laws of cause and effect were as just to the man of the high road as to the man of the low road. One trouble with too many of us is that we seek to gather figs from thistles along the low road, preferring gold to God, confusing license and liberty; and, because our passions, like a mirage, have led us into the desert to die, we have blamed God for not interfering—for not giving us the rewards of the high road.

Just as a man may abuse his body, so he may conserve and improve it, building it up into an instrument that will enable him for many years to engage in the most arduous labors of his chosen field of work. God has surrounded him with all the necessary elements his body needs to make it the most efficient instrument on earth. As the years come and go man finds new ways of overcoming those disease producing forces so destructive to his welfare. He may even be more creative than destructive—witness what he has accomplished in developing, even creating, new forms in the vegetable and animal world—note the instruments which are already at hand to give him mastery over drudgery, time and space—appreciate his accomplishments

in art, architecture, music, literature, and other refinements of his culture—take note of his organizations, institutions, scientific achievements, cultural, political and religious advancements—consider well the great characters who have listened to the voice of God and bettered the race of man—mark well how many of these with little or none of this world's goods, persecuted by their fellow men, have, like Jesus and Paul and Socrates, in spirit, lived through the centuries inspiring men to more noble living. This, too, is the price, or shall we say reward, of freedom.

This factor of freedom to follow the low road or the high road, operating so definitely in every-day affairs, is just as operative in periods of war as in periods of peace. That which is now going on in the way of destruction, suffering and death is just a stepping up of what is always current in certain areas of every-day social experience. The same principle was operating when Hitler crushed Poland as when gangsters waylaid their victims

or when Christians seeking religious freedom appropriated lands in new found regions, drove out the natives, often killing them when their protests were too vigorous. If God did not interpose then why should he be expected to do so in this present world crisis?

The peoples of this world are just as free to organize a global peace as they are a global war. They do not need a new Divine revelation or celestial intervention to accomplish it. The blue prints are at hand. All that is needed, and that may be much, is the WILL to do it. There is no need to ask God to intervene; he is not compelling the nations to fight; there is no Divinely ordained necessity for any individual to fight. The nations and individuals may, like the prodigal, have to eat swine's food and dress in rags before they come to themselves and resolve to make the journey back home. But the road home is open and the Divine Father awaits the opportunity to reward all efforts to build a better world.

Are Pacifists Expendable?

BY MILDRED JENSEN LOOMIS

IN a war, everything is expendable—money, gasoline, equipment, or men. Suppose you're ordered to hold a position until you're killed or captured; the precious minutes you can hold up the enemy's advance is worth a gun and a man. You're expendable. You know the situation and you don't mind". So speaks one of the handful of American naval men in the Phillipine attack, as reported by W. L. White in his book, "They Were Expendable". Immediately the question arises as to whether or not pacifists can match soldiers in their sacrifice for and utter devotion to a conviction, a faith, and a discipline?

In trying to answer that query it might be well to look more closely at the kind of "expendability" to which the soldier commits himself. There are aspects of it we would not want the pacifist to embody. We eschew the ruthless dropping of men to the level of "money, gasoline and equipment"! It is not inspiring when human beings identify themselves with "material" no matter what Cause they serve. And closely allied to this is the element of being tools or pawns in the hands of forces they do not understand nor help direct. Ignorant sacrifice neither ennobles the participant, advances his Cause, nor stirs the spectator.

Not all soldiers take their places today with noble expendability. Some have responded without enthusiasm, like puppets on a string, because they see nothing else to do—and because ordinary life doesn't offer much anyway. Some, more clear as to war's futility, are bitter—yet seeing no alternative, grit their teeth to get this bloody mess over with as soon as possible. Some, in their bitterness, are inwardly resistant. Others approach the "expendability" we are interested in. They believe they

are stemming tyranny or avenging a foul stab in the back. Others, with eyes still farther open, can say, "It isn't death we're fighting for; it's life and peace. We are fighting so that you will have a chance to undo our mistakes". The soldier's vision of his Cause gives him his degree of expendability.

Isn't that also true for the pacifist? There are many levels of pacifist conviction and many stages of personal training for it which determine our degree of expendability. Do we want—indeed, can we *expect*, expendability from pacifists except it be produced by two things, i.e. (1) advanced understanding of the forces which produce war and (2) clear vision of the future and knowledge of the steps to attain it? Can anyone unreservedly throw himself into a cause with little knowledge of where he wants to go and less confidence as to how to get there? In pacifists too, our expendability is determined by our vision.

Some of us are sure that war is a futile and horrible method—and we're against it. But we don't know what to put in its place. The more forthright of us vocally denounce it, the timid say nothing, but the honest keep on searching for a substitute.

Some of us see the way out. We've read all the literature, including that on pacifism. We know all the arguments; we're full of the facts of history. We see and admit the mistakes of the allied nations; we're for racial equality, economic opportunity, freeing India and world government—and we say so. But—we're arrogant in our opinions, we love attention, we dominate others, have never had a negro in our home, don't know the Jewish family around the corner, and may be benefactors of a defense job or steel investments. We're

intellectual pacifists, but not psychological ones—and there is no power in us. And there won't be until through constant and earnest searching of our innermost drives and motives we bring up each daily act so that it releases creative energy in us and those around us. Self-change must precede social change, e'er we achieve expendability, much less *be* anything worth expending.

On the other hand, some of us are skilled in the daily practice of overcoming evil with good. We know humility, self-sacrifice and loving patience. We move with our family into the slums, there to give every moment to the deprived of the earth. Some of us give up family and position to be mendicant teachers of the way of love. "Great spirits" others term us, and then wonder at our lack of insight into modern social issues. Do we even guess the magnitude of the forces against us? Have we any clear concept of the base and origin of the modern State and the way to unloose its hold? Do we know how economic forces can be organized to guarantee mankind *both* security and freedom? Have we a statesmanlike plan to offer warring nations that this awful slaughter be stopped now? Have we the slightest sense of the discipline needed to train our minds to understand the welter of forces in modern life and to help direct them toward pacific ends? Have we the courage and stamina to commit ourselves to such training?

Where is the peace group that will help pacifists match the expendability of the boys of Bataan? Shall we be moving in that direction when, after Japan's attack, we hear one peace-leader say, "We pacifists are licked! We must prepare to take over when the militarists have exhausted themselves". Or when recently another high official in a

peace church says, "We are but a little light in the darkness. We are too few. Nothing can stop this war. The world must suffer under it"?

Is it, then, that our Cause is so much less than that of the soldier that we dare not be more bold? Is our faith so much weaker than his? Must we have masses before we move, when Hitler could begin with seven men? Are our tools of love and intellectual insight so inferior to guns and tanks? Or is it that we have no technique for our appeal that will move masses toward peace as militarists can move men toward war?

Where is the group that responds, "But love (the power of God) is so great a force that it moves us to expendability NOW!" The answer comes

from folk like Wilmer and Mildred Young in their leaving a sheltered job near Philadelphia to live with and for the sharecroppers in rehabilitation the South; from folk like Ralph and Lila Templin who, after losing their missionary place in India by refusing to support English imperialism, give themselves for a few dollars a month to The School of Living to promote the decentralization of modern culture; from men like Phil Mayer who puts his concept of Jesus' way in "The Primitive Gospel" and who, when he loses his teaching contract by standing for non-violence, gives himself without charge to community development wherever he is called; from the masses in India who are acting now, in the face of danger,

to achieve freedom and independence without violence; in folk who deny themselves in order to support and commission their ambassadors in the peace groups to enlighten and challenge our whole nation to pacifist *action* now.

The hope of the world is in the constant increase of that group of enlightened expendables. How many of us belong? We are members when we are so filled with love, so energized by the creative power which comes from constantly putting love into action, so disciplined in mind that we understand and help the constructive trends in the modern tangle, and so fired with the whole vision—that nothing stands in the way of our doing that job.

The Church and Post War Peace Problems

BY JAMES E. PARKER

IT seems certain we will win the war; but in preserving our freedom and democratic way of life the chances are fifty-fifty, that in winning the peace in removing the occasions and causes of war, we have one chance in a thousand.

We are making great preparations and sacrifices to win the war and almost none to win the peace. It will take preparation and sacrifice to win the peace and this is, above all, the task of the moral and spiritual forces of America.

Over one hundred organizations, mostly government bureaus, are doing some post-war planning. The general opinion is that the problems will be the same as after the first world war, but more acute, larger and world wide. In addition America will face some very serious questions not on her calendar in 1918.

Modern war as fought by an industrial civilization uses an enormous amount of mechanized equipment, and to produce this the nations of Europe in the first world war increased their industrial employment 50%. The same thing has happened in this war, and by 1944 America will have increased its industrial employment by 50%. Millions of men and women are being uprooted and concentrated in the great war industries at the highest wages they ever received. Unemployment after this war will far exceed anything previously known. Then those who seek to speak for the unemployed will demand that the government solve unemployment by operating the factories, paying as high or higher wages making consumption goods, and everyone will have an economic abundance far exceeding anything previously known. This is what communist writers meant when they said that a modern world war would

bring communism in capitalistic countries.

We fought the world war to make the world safe for democracy, but within a few years dictators were overthrowing democracy and collectivism was controlling the individual. Slowly it is dawning upon us that a world revolution is on and the ball is not in the hands of American democracy but of Russia. For a generation the masses in the Christian world, in pulpit and in pew, have had their thinking shaped more by the philosophy of Karl Marx, salvation by economic betterment, than by the philosophy of Jesus Christ, salvation by the new life in Christ. It has been said that in America, we practice being comfortable and call it Christianity. What is this but another definition for economic salvation? This ideology of Russia will have more to do in shaping the economic, political, and social set up in Europe and Asia in the post-war period than that of American democracy.

The fear-hate-revenge complex will be much more intense than before, resulting in a more cruel and destructive war to be followed by mass retaliation. This complex will likely have more influence in shaping the treaty of peace and post-war reconstruction than all other factors. In 1918 we had no fears like European nations had, but today we are at war with Germany for the second time within a generation, our security in the ocean barrier has been ended by the bomber, and fear is taking possession of America. Then we went to the peace conference as the world's greatest idealist, today we will likely go there hard boiled, "tough" as we train our marines. In 1918 France wanted revenge and security, this time we may want the same. Revenge is sweet but

its sweetness is short lived as France has learned. We cannot have peace and revenge.

Out of this fear is coming imperialism. By nature America is anti-imperialistic. But, like the road to hell, the road to imperialism is paved with good intentions. America fears the comeback of the aggressor nations, and millions are saying that we must abandon our policy of isolation, fulfill our destiny, and police the world to insure peace. The islands in the Atlantic and Pacific that could threaten us as air bases must become our air and naval bases. When the question is raised that this looks like the Hitler peace and order, we are told that "America can be trusted."

It has been said that history teaches us that history teaches us nothing. History does teach us, but our fears and self-interest blind us as to where our good intentions are leading us and we refuse to apply history's teaching to ourselves.

Democracy cannot live in a warring world. When the Roman Republic fought a foreign war a dictator was appointed for the duration, but when peace came his powers had to be returned to the people. The time came when these powers were not given up and the republic was no more. This happened, to use a modern word, 'because the emergency became permanent. As Rome conquered her enemies and enlarged her empire, the task of policing this empire kept her in a state of war continuously. This peace was known as the Peace of Rome and America seems to be headed in that direction.

Gustav Stolper speaking before the Controllers Institute of America in Chicago recently stated that America's

post-war budget would be around twenty billion dollars, eight to ten billion of which would go to policing the world. This huge budget would necessitate a national income of at least 100 billion dollars and the government would have to maintain mass employment to carry the tax load. An article in the September 14, 1942 issue of *Barron's Weekly*, one of the leading financial journals, implied that war stocks have a bullish future in the post-war period because America's policing the world and lease-lend would call for the purchase of four to five billion dollars worth of war supplies annually.

Our war controls are not the product of the democratic idea but of the totalitarian. When writers in financial journals want to tell us the effect of these controls on our economic life they go to Germany for their information for Hitler used these same controls long before we adopted them. When writers or speakers fail to recognize the nature of these controls and call them, "the democratic way", and that, because of the chaotic conditions, they will have to be continued for some time after the war, we have signposts on the road to imperialism. We must win the peace to save our democratic way of life.

As out of World War I emerged communism and collectivism to be dominating forces in reconstruction, so out of this war comes the demands of the Orient for freedom and democracy. There will be no lasting peace until white imperialism is ended in the Orient, and these colored races, representing two thirds of the world's population, are given freedom and equality. America failed to understand the fighting and military power of Japan, and we are making another most serious mistake in failing to see that the moral and spiritual force that is strengthening Japan in this war is the conviction she is fighting for the freedom and equality of the colored races against the white democracies.

For 150 years the peoples of the world have looked to America as the beacon light of freedom. Today their eyes are turning toward Russia with its idea of a classless society without discrimination of race or color. In religion we hold that God made of one blood all the peoples of the earth, and in our democratic ideal that all men were created free and equal, but in the application of these ideas we have denied them to two thirds of the people of the world. We are a house divided against itself. We talk like Jesus Christ and behave like Hitler. We must cease acting like Hitler and come all out for democracy if we would win the peace.

We are planning to give up extra-territorial rights in China, but we must go farther and repeal the exclusion act

for China and for all nations, including Japan, giving them equal rights of becoming citizens under the quota laws. Such an act would restore confidence of the common man in America, weaken the fighting morale of the Japanese, convince the colored peoples that the America of the missionary was then true America, and that we were not the "sham Uncle Sam." The leadership of American religion and democracy as the light of the world is challenged by a materialistic philosophy which has taken the place of religion for millions. Only a dynamic, creative, spiritual religion can meet this challenge.

The crisis and task today is probably as great as any that has ever faced the followers of Jesus, but with our Master we can say, "It was for times like this that we were born." When I take stock of our present day religion—call it old time religion, modernism, whatever you will—I find it is not adequate. We need a new baptism of the Holy Spirit. Not a revival but a spiritual reformation. Today we are giving one half as much per capita to spreading the Good News as we gave fifty years ago. The spiritual power of the church has been slipping for two generations. During this same period the scientist has harnessed more physical power in the machine than in all previous history. We as a nation would not think of fighting this war with the machines of the last war. The church cannot win the peace and save the world with the spiritual power it now possesses. There are unlimited spiritual resources to be had when the church meets the conditions in its field as the scientist has met them in his.

Our age demands a spiritual reformation that will do for our age and time what the Puritan Reformation did for its time. It will begin with a conviction of sin and a need of God. As Bunyan saw Pilgrim with a pack upon his back so we must see the "white man's burden" not as an asset, but a liability of sin upon the white democracies. The Puritan Reformation dignified the common man by asserting the supreme value of the individual human personality, demanding the right of conscience, and the freedom of that individual personality to unfold to the highest. It put its democratic ideas into its forms of church government, and upheld the right of the people, under God, to form a free democratic state.

In the Puritan Reformation our fathers fought for rights and liberties which God had ordained for all men but which had been denied to them. Now our task is to give to others what God has ordained as their right, but, which we, having obtained for ourselves, in our prejudice and pride have denied to them. When our fathers fought for freedom, self-interest strengthened them,

but now when we must give freedom and equality, self interest is against us. This requires humility, repentance, and more spiritual power.

Intellectually we have asserted our belief in the truths of the Gospel but lack the power of living them. By what means can we secure it? Ideals when lived become creative. Such was the life of Jesus Christ. It was in heaven, the scripture says, that Jesus emptied himself and came down to earth, identified himself with man, being born of woman, tempted in all things yet without sin, and knew what it was for a man to die. Jesus lived the Life of God in the flesh, and the power of God in the flesh. In the night in which he was betrayed he said, "I have overcome the world." By this he meant he had outlived the world by living in the flesh the Life and Power of God. This Power of God was the cross. Not the cross of a sign, a symbol, a ceremony, a doctrine, or a plan of salvation but a Way of Life.

Jesus had faith for he knew what was in man. Not the selfishness and sin in man, but, deeper than all else in the soul of man, Jesus saw a spark of the divine, the image of God, the seed of God. And if a seed of God, then man is a living growing soul and the law of his life is growth, or what science would call evolution. When this seed of God is touched by the warmth of the love that was in the cross, lived by Jesus Christ in the flesh, or by one of his followers, the seed begins to grow, and man, in Christ, becomes a new creation as Paul has said. Jesus said to the teacher of Israel, "You must be born again." These words to Nicodemus imply that the Christian church, its ministers and its people, must from age to age have a new birth and become a new creation, in a new spiritual reformation, if it would obey the law of its being as living growing souls.

Jesus wanted his disciples, his church, to have this creative power that was in him. Often from his lips they heard the words, "If you would come after me and be worthy of me take up your cross and follow me." The story of the rich young man illustrates this idea fully. He was the finest product of Jewish wealth, culture, and religion. He wanted life. He had kept the commandments. "What lack I yet?" Jesus loved him. "Sell all you have and give to the poor." "Empty yourself as I have done, and identify yourself with oppressed, sorrowing masses of men so that when you are lifted up you can draw them with you. . . . "Then take up your cross and follow me." Your cross—to love all men even your enemies, forgive them, bear their sin, even die for them. Do this and you will have life as I have life. The record tells us that the young man

went away sorrowful, not because he feared the cross but because he had great possessions and could not empty himself.

How like to this young man is America with her great wealth and religious and democratic idealism! She is not afraid to sacrifice. She will sacrifice half her wealth and millions of her young men for victory, but turns away sorrowful when called to share her blessings with the world to win the peace. Self-interest is a stimulant to sacrifice for war, but it has to be overcome to sacrifice for peace. Share your blessings and they will be increased, deny them to others and they will be consumed in the struggle to defend them.

Intellectually we believe in the ideals that can win the peace and take away the occasion and cause of war, but ideals became creative only when lived. Jesus had faith? Yes, and so can we if we follow his example. Jesus had God in him? Yes, and so can we if we meet the conditions. In the night in which he was betrayed Jesus prayed that as the Father was in him so he, Jesus, might be in us, that we might be able to complete the unfinished task which he had begun. We, and we alone, can

answer that prayer of Jesus by letting the Christ be born and live in us.

A new and better civilization can come after the war if we have the creative power and means to make it. A nation is said to have a civilization when it has developed a code of laws by which justice between man and man is made possible, and it is no longer necessary for men to seek justice, as seems right in their own eyes, by force. St. Paul in I Cor. 6 tells the church that the saints are to judge the world and chides them for taking their disputes in worldly matter before the pagan courts instead of having their leaders render judgment on the basis of the higher law of the Gospel. This code of Christ is not for any race or time, but is universal and eternal.

Shall we the Christians of America let the politicians, the militarists, the imperialists, and the forces of revenge, self-interest, and prejudice write the peace and shape the post-war world? We are the light, the leaven, the salt of that new civilization, the Kingdom of God. If we fail to do our duty in this crisis men may rightfully cast us out as a wick that has no light, a lifeless leaven, and salt that has lost its savor.

In every church there should be at least one group studying the problems of the post war peace as they will appear in the building of the world of tomorrow. In these groups we must do more than express uninformed opinions. We must inform ourselves by the reading of many books that we may have an intelligent understanding of the problems involved and then, in the spirit of prayer and open minds, bring the problems and plans to the light and judgment of that higher law in the Gospel and teachings of Jesus. We cannot win the peace unless we know the means and the ends that will attain it.

From the dawn of history the world has been ready to sacrifice its wealth and life to defend its kingdoms and extend its empires. How can we Christians convince men of the reality of our ideals unless we can sacrifice our possessions and our life for the new order of the Kingdom of God with a willingness equal to the sacrifice of the nations today for the kingdom of this world? It will cost to win the war and it will cost to win the peace. And the peace we get will be the kind of a peace we are willing to pay for.

To My Church Back Home

BY AN ARMY OFFICER

Dear Friends:

I was very happy to receive your kind letter, and also the one from your Minister, written for my mother.

On the whole my life in the Army has been successful, interesting, and in many ways pleasant. In the Army my biggest job is in training, directing and understanding the problems of people. That is always interesting. (Strange as it may seem, the outstanding characteristics I notice in soldiers here is their fairness to each other; the words and acts of kindness to encourage the one who is disheartened; the general spirit of unselfishness that is prevalent in their activities. I do not know whether this condition is general or whether it is primarily caused by the superior type of leadership of our Commanding Officer.)

Being on foreign duty I am not allowed to mention anything pertaining to a military matter, so anything that I may write is quite restricted.

I have been quite lonesome for family and friends and your letter brought a flood of memories to me. Although separated from these memories by the time and distance, they seem as close as yesterday. I can see our Pastors and Bible School teachers whom I knew so well. They were grand and good people

and I loved them all. I remember the inspiration which I received from the Christian Endeavor, and the Men's Brotherhood; the beautiful friendship and cooperation which I received from the teachers and officers of the Sunday School during the two years which I was Superintendent.

The memories of the happiness and gayety that we had at our children's day and Christmas programs, Church Dinners, Sunday School parties, and the tennis games back of the Church, strikes a most pleasant chord in my heart.

But greatest of all I can see the seat in which Father, Mother, and my Sister and I sat each Sunday. I can remember as if yesterday the constant effort on the part of Father and Mother to teach us tolerance and love toward all people, regardless of race, religion or color. Of all the men that I have ever known, none had a greater love for and tolerance toward his fellow men than my father.

Looking back I see that I owe so much to the Friends Church. My family on the whole have been Quakers since my Great Great Grandfather's time. In this Church sadness and melancholy weren't taught, but that God gave us our lives to live and enjoy; and the Church, and its activities, was to

facilitate worship, inspiration and happiness. I am proud of this heritage and the privilege of being a Quaker.

Perhaps it seems out of place for me with my Quaker views and background to be an officer in what is perhaps the most aggressive of all combat branches. No; it isn't that I no longer believe in the doctrine of the Society of Friends. On the contrary, life and experience have made me a stronger Quaker than ever before.

If the teachings of the Society of Friends had been only partially listened to in this world, this holocaust would not have happened and we would not be spread over all continents and seas destroying and killing to keep from being destroyed and killed.

The "Friends" view is correct. There is no excuse for war. It is barbarous to the extreme. It never produces, it only destroys. It never builds; it always tears down. It never brings beauty or happiness. It is the harbinger of stark ugliness and despair.

To me one of the most disgusting things is to see each side of a war claiming the backing of God in their "divine cause". Almost every great organized wrong in history was committed in the name of God.

It is too late now to try to decide

what errors caused this war; except as it may prevent another. All that I can do is carry through. It is now, our side, or theirs. Our freedom, our homes are at stake, and that danger today is far more real than you imagine. The Quakers were among the first who believed in real freedom; freedom of mind and soul, of home and country. To me that freedom is next to God. Without it life holds but little cheer. I will resent and fight, with all my mind and body, any unnecessary regimentation or curbing of that sacred freedom.

I do not try to reconcile war with religion. Perhaps the answer is given in the words of Christ when he answered "Render unto Caesar the things that are Caesar's and unto God the things that are God's". Barbarous as the war is, it is not necessary that I hate my enemy. He has his side, and while to me that side appears untenable and utterly wrong, yet, perhaps it does not so appear to him.

In the greater sense, the belief of the Quaker Church is based on your own conscience. While there is but one "Truth" we humans at times have great difficulty in distinguishing it, and our conscience is our only guide. Although condemning him for his weakness, I have always had sympathy with Pontius Pilate, who, when besieged on all sides, questioned "What is the truth?".

While our belief in God and Christ is firm, yet who of us hasn't been troubled in smaller matters as to "What is the truth?". While I have chosen to go with the Army, I have the greatest respect and admiration for those who are conscientious objectors. They're using the God given right of following the dictates of their own conscience. Who knows which is right? Perhaps God in his infinite mercy will say that we both are right. As for me, I am willing to fight to death to protect "his right not to fight".

Some day this war will be over. Fury will have run its course. Nations will be starving and exhausted. The flame throwers, the roaring tanks, the blazing cannon, the screaming dive bombers will lie twisted in burned ruins. Man to man and steel to steel, they will be locked in combat from the Wall of China through and across the Isles of the Sea. From the tundra of the North through Europe, Palestine and the Great Desert. On a thousand battle fronts men will be fighting like beasts until one side cracks from physical, mental, and economic exhaustion.

Then will come the awful calm. The frenzy of the Zealot will be gone. We will see war as it really is. It will be stripped of the martial music, and in the words of Scott, "The fair field of fighting men". The grandeur and the glory will be gone, and only the grinning skeleton will remain, as the monument to the stupidity of greed, selfishness, hate and the lust for power.

History will again repeat itself. There is one group, insignificantly small in numbers. Its unselfish interest in the woes of mankind has been world known for centuries. It is respected by every race, creed, and color. Even the hate-warped minds of Hitler and Franco recognized the absolute unselfish devotion to the alleviation of the suffering of mankind, by this group. This group has always stood for peace and the brotherhood of man. They have always bound up the wounds of war, though having always opposed those wars. Through light and darkness, through the glory of victory and the dismal despairs of defeat, they have made practical application to enemy and friend alike of that Great Directive, "Love thy neighbor as thyself".

Again, as before, the Society of Friends, commonly known as Quakers, will be trusted by all, the victors and the vanquished. Under the leadership

of men like Rufus Jones they will be the van guard going into the smoking, crumbling ruins of civilization, not as victors or as critics to blame and find fault, but to feed the hungry, alleviate the suffering; to restore faith, love and tolerance in a hate frenzied world.

Man will again have to be taught the beauty of the flowers and the song of the bird, the pleasure of giving, the satisfaction of the kind word and act, both to the giver and the recipient. They will have to learn the heavenly glory and beauty of the smile of the child, whether that child is black or white, yellow or brown, and the happiness from the unselfish devotion of real life.

The world must be taught that hate, intolerance, greed, selfishness and jealousy, whether in individuals or nations, sears the body and soul of the perpetrator even more than its victims. The world must be shown by practical demonstration that tolerance, kindness and unselfishness are practical attributes that benefit all. That, religion aside, the Golden Rule is the most successful method of living for all. This isn't silly sentimentality, but cold practical facts which the whole world should see, if demonstrated to them by intelligent tolerant example.

Perhaps I don't see things clearly, but I think that I do. I have had much time to think in the last fifteen months, during those long days and longer nights.

I hope that when this is all over, if I return, to be able to at least build up as much as I will have torn down, and to cause as much happiness as I may cause despair.

Again let me tell you how much I deeply appreciate your letters and interest in me, for some of the greatest happiness and most beautiful memories of my life are woven around this Church with my Father, Mother and Sister.

May the Lord bless you and all of you.

The Armistice of 1918 at Merom 1942

BY HOWARD W. ELKINTON

THEORIES in regard to anniversaries vary. Some folks like to respect every birthday, every possible respite for Thanksgiving and every Christmas. Others are shy about the passage of time and the appearance of gray hairs. With the armistice I am bothered. The conclusion of the fighting in 1918 was so wonderful and the aftermath of years of political jockeying so disappointing that even the faint memory of relish has faded. Further, the present war with its "blood and sweat" makes the armistice of 1918 rather futile.

Hence the simple ceremonies of arm-

istice as followed at Merom C.P.S. Camp No. 14 were especially impressive. The day began with a resolution not to talk—except for definitely necessary conversation—between the "silence" at breakfast and "grace" at dinner. The salute to Peace in this method of the common denominator of the inward thought was refreshing. Each year since 1918 one has seen the anniversary of the end of an awful war given less and less respect. For a while the whistles blew and the great cities stood still for fifteen minutes and then ten minutes and then five minutes. To find the men at Merom willing to forego talk for the best part

of a day revived the deep thoughts of joy and gratitude first born twenty-four years ago.

This discovery was in strange contrast with a conversation had in the station at Richmond. So dull was I even that I was puzzled over a blue fatigue cap edged with gold braid that rested slantingly on the gray hairs of a fellow traveler. Our train was only two hours late so I asked my friend "What was up."

"I'm goin' to leave this blankety-blank sleepy town because a guy can't have no fun here. It's full of Quakers and Conscientious Objectors".

Then he added by way of illumination: "I've never seen a Quaker or a conscientious objector—what ever that

is—but I'm goin' to Indianapolis where a fellow can raise hell with Americans . . . on Armistice Day!"

"Ah, this is Armistice Day; I had forgotten", I volunteered musingly with thoughts racing back over the years to that morning in Evres, Meuse, when the French Poilu working in the horse stalls across the road wouldn't believe that the war was over. Numa Drouet, the kindly old mayor, wouldn't believe it. Why should he? His son would not come back. For three days the village lay in disbelief. It was impossible to believe. The war to France had been too long.

"You are going to Indianapolis where a guy can raise Hell?" I asked amusedly. "I sure am" and his voice trailed off into resentment because apparently the Friends of Richmond were so effective in their administrations that they thwarted the proper celebration of this American in the activities of an Armistice Day.

"You were in France?" I asked, because often the liveliest celebrants and the most violent advocates of war have never smelt the stinging acrid smoke of the battle field or been annoyed or crazed by the awful cannonading.

"I was in the tank corps—the baby tank corps." It was indeed, in its infancy then. "At Saint Myheel". It took me an instant to recognise St. Mihiel. Myheel to the American Legion is quite O.K. with me just so we can understand each other and the geography of war. And then he added, "At the time of Armistice I was in the hospital".

Our train came in at long last. We parted. He to Indianapolis and his Americans and I to Merom. Reverie was a hard mood to shake but just before we separated I said:

"And you have never met a Quaker?" "Not to know 'em", was the short reply. "I forgot to say, pal, that I am a Quaker and that I chanced to be in France like several of the men who live here in Richmond, with the American Friends Service Committee. He stood amazed. "More power to you, pal. I hope you have a good time in Indianapolis". The train carried him off. I was left with the memories of those weeks and months of war and that day in Evres when folks just could not believe that the war had come to an end. Maybe they were right.

When we had finished the evening meal at Merom, one of the most interesting Armistice evenings developed that has been my privilege to experience. The large vault of Holt Hall filled with the deep notes of "I ain't goin' to study war no more." There was the hint of rebellion to the course of human conduct by the lines "I'm goin' to lay down my sword and shield down by the riverside —(down by the Wabash?)— to study war no more". There was echo of a curious sentiment that falls strangely across the present urge of Negroes to have a co-share in the enterprise of war. "We are climbing Jacob's Ladder" followed with the steps of volume and note until the lift of the travel raised everyone at least a fraction of an inch from the chair.

A neighbor whispered: "Who was Jacob?". A very profound question which has left me pensive ever since.

Florence Potts, Evelyn Thomas and Beulah Oliphant then gave a triolog between three women who met at Arlington. It was very moving. Heaven is vast and can accommodate the voices of those who died in vain. At the moment we are given over to the making of another war, to laying siege to Europe. An interlude and then followed some passing description of the Armistice twenty-four years ago and the church at Montfaucon which was demolished by the struggle for that position in the battle of the Meuse. Nevertheless, its stones and sills and arches were snatched by the defence to be built into machine gun nests. Those nests still stand preserved by the French as memorabilia of the battle of Montfaucon and the use of the church of God. The evening closed with the recitation by Joe Osborn of James Weldon Johnson's "St. Peter narrates an incident of the Ressurrection".

What could have closed the day better than thinking again of that "unknown soldier" wherever he may lie in whatever land and grave. Also to be reminded again of the "unknown soldiers" who still live. To tarry, even for a brief space, on the unknown soldiers of the unknown war that rages in our midst. To dwell even for a few minutes on the fate of races and minorities and struggles. Twenty-four years after firing ceased!

Three Ways of Dealing with the Weapons of War and Violence

BY EDWARD THOMAS

IN these days, when men are faced with the problems tied to war programs, it may be possible to steer more clearly by studying the ways in which other people have faced and dealt with violence and threatened destruction with warlike weapons.

One Captain of Industry, General Harbord, Chairman of Radio Corporation of America, was quoted in the *New York Times* of September 5, 1931, as saying:

"There is in war itself something beyond mere logic and above cold reason. There is still something in war which in the last analysis man values above social comforts, above ease, and even above religion. It is the mysterious power that war gives to life of rising above mere life. We all join in the chorus of the pack and chase the distant rainbow of permanent peace, but those of you who served your country in the World War must know there is nothing

left for you in life, as your days wane, that will ever seem quite so much worth while."

A British military chaplain, G. A. Studdert-Kennedy, published early in 1918 a book, *The Hardest Part*, in which he condemned war but did nothing about it. His words were:

"My friends . . . have said my style is crude and brutal. It is not and could not be as crude as war or as brutal as a battle. I have not really drawn aside the veil of noble reticence behind which our soldiers seek to hide the sufferings they endure nor violated what John Oxenham has finely called the most noble conspiracy of silence the world has ever known.

"I would not if I could and I could not if I would. I would not if I could because it would be cruel. I could not if I would, because the brutality of war is literally unutterable. There are no words foul and filthy enough to describe

it. Yet I would remind you that this indescribably filthy thing has been the commonest thing in history."

A third way of looking at the use of military weapons for violent ends is described in a despatch from Washington on page two of the *New York Herald Tribune* for December 14, 1932, which says that during a discussion of unemployment and prohibition repeal:

"Terror and confusion was thrown into the House of Representatives today when a youth . . . stood up in the visitors gallery at the end of the big chamber and brandished a gun. . . As the members of the House . . . rushed for the exits with such vigor that the center door hinges snapped. . . Representative Maas did not join the stampede, but walked up the aisle. . . "All right, friend," he called, waving his hand, "put down the gun and you may have the floor". . . Kemmerer twirled it and finally let it drop. Representative Edith Nourse Rogers . . . experienced with derranged persons . . . walked toward the gallery and hailed him pleasantly."

Looking Toward The Peace

To Our Fellow Citizens:

Under a deep concern for the welfare of our beloved country and mankind everywhere we venture to address you. Everyone who faces seriously the problems and the tragedy of the war must feel the need for wisdom and strength. Each of us is summoned to make his best contribution for the good of all and we all need to pray to God for his guidance. It is under this sense of the world's sufferings and our common need that we offer this message.

The United Nations are seeking to preserve the ideals and institutions of liberty, democracy and Christian civilization. They are seeking a world of freedom—freedom from tyranny, freedom from aggression, freedom from want, freedom of religion, thought and expression, freedom for association with people having common interests. But despite these high purposes, it is certain that war and victory in war cannot create the kind of world that mankind is struggling to achieve. The victory essential for this must be won in the establishment of enduring foundations of the peace. If must be a victory of ideas and ideals of social living; it must be won by men and women of good will in creating a true way of life within and between all nations.

Utterances of some of our most influential and thoughtful statesman have impressively emphasized this and have indicated certain of the requirements of the peace to be built when the war ends. The Vice President has spoken of "the duty to build a peace—just, charitable and enduring" in which "there can be no privileged peoples." The Under-Secretary of State has declared "that discrimination between peoples because of their race, creed or color must be abolished." The Secretary of State in a notable address has presented a striking outline of the structure of peace. He calls for swift and effective action at the close of the war to relieve human sufferings in war devastated countries. He hopes for the pursuit within nations of political liberty, economic security and social justice for all alike. He states the necessity of cooperation by all nations, including the United States, in establishing effective agencies to reduce armaments, to settle disputes by peaceful means, to reduce trade barriers and to provide equal access to raw materials. "No Nation," said the Secretary, "will find this easy. Neither victory nor any form of post-war settlement will of itself create a millenium. . . The vision, the resolution and the skill with which the conditions of peace will be established and developed after the

war will be as much of a measure of man's capacity for freedom and progress as the fervor and determination which men show in winning the victory."

The Secretary's appeal for an informed public opinion in support of such policies should not go unheeded. The development of this opinion should be taking place now. Nor should we fail now to be on guard against the danger that the prosecution of the war itself will do irreparable damage to the way of life which we aim to preserve and strengthen by the peace. One of the great tragedies of such a war as this is that it imperils the very values it seeks to defend. We can see these dangers in every warring country, our own included. There is peril in the encroachment of the state on the individual through military conscription, especially the conscription of our youth, and the distortion by modern war of young minds and spirits to whom our country must look for the building of the society of the future. There is peril in total mobilization, in economic controls, in restrictions and manipulation of information. There is peril in the tendencies to pervert religion to become the promoter of war and to convert the church into an organ of war propaganda. And worst of all, perhaps, and most imperiling to the hopes of enduring peace, are the voices which are heard, urging that to win the war we must deliberately and consciously set ourselves to hate.

We Friends, members of a small group, who for nearly 300 years have held to the conviction that war cannot be the true way of righting wrongs, find ourselves compelled by conscience to adhere to that conviction even in this war which is being waged against evils to which we are wholeheartedly opposed. But we are not blind or indifferent to the great moral issues at stake. We desire earnestly to serve our country and the cause of humanity. We would join with you in dedicating ourselves to see to it that, in this our own beloved country, respect for the individual of whatever class or race shall be preserved; that democratic liberties shall be maintained; that the spirit of brotherhood and service to human need shall not yield place to the spirit of hatred and revenge; that the Christian way of life shall survive even under the pressure of war; and that the torches of Christian idealism shall be kept burning to light the way into a new and better peace.

"And when he beheld the city he wept over it." Christ, looking out upon the world, was moved by deep compassion for men, in their blindness, their

errors, their sufferings. He called them to a true way of life, to the building of a new city of God on the foundations of brotherhood, reverence for every human being, love. He called them to belief in the possibility of doing this, to faith that God's love is at the center of the universe and makes it possible, to believe in their own capacities to achieve it by love's creative power. Through the darkness and agony of the present great war his spirit summons us to this faith and this effort—here—now.

A Message from the Representative Meeting of the Religious Society of Friends of Philadelphia and Vicinity, Fourth and Arch Streets, Philadelphia, Pennsylvania.

Tenth Month, 1942.

ONLY A JAPANESE

I know I'm only a Japanese.
My skin is darker than yours.
But still I can love the U.S.A.
Whatever the country endures.

I'd fight for "freedom and liberty".
I'd die with the best of you.
But here behind this barbed wire fence
What can a patriot do?

I know no flag but the "Stars and Stripes".
Your songs are the songs I sing.
My tongue knows only the words you speak.
But what do my loyalties bring?

I have full faith in most of you.
You have full trust in me.
But some of you hold me in open scorn
In this land of the "equal and free".

A citizen—loyal and true—am I.
Test me however you may!
But give me the chance to prove my worth—
Please don't just chuck me away!

MASAO KANEMOTO.

The Messenger of Peace

Published bimonthly by the Peace Association of Friends in America.

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Richmond, Indiana
101 South Eighth Street

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

Dear Editor:

In the November 19 issue of *THE AMERICAN FRIEND*, the editor presents some thoughtful comments about the current problems in C.P.S. Camps with which many of us in the camps can heartily agree. It is certainly true that the frustrations we experience are not uniquely ours; and that absorption in the routine chores of the moment has a tendency to obscure for us the broader and more hopeful aspects of the C.P.S. program. Narrowness of vision and self-pity are twin evils which all pacifists must guard against.

Surely there are few, if any, C.P.S. campers who do not profoundly appreciate the generous sacrifices made by such agencies as the American Friends Service Committee, as well as those of our other friends who are giving so freely of their time and money to carry the program forward. But there are still some of us who believe that this heavy financial burden should be reduced by the payment of wages to C.O.'s by the government, permitting those men who wished to contribute such compensation toward their maintenance or some worthwhile social cause to do so. Also, under this arrangement, those C.O.'s who did not feel conscientiously able to accept pay could elect to continue under the present system. This would help to meet the very real economic needs of many of the men: and it would not necessarily prevent friends and supporters outside from helping in many tangible and significant ways.

The editor points out that many citizens are buying war bonds and stamps to support the military services, and asks: "Why cannot we C.O.'s at home make a contribution for you who are in the forefront of what we feel to be a greater cause? Why not? It's our cause as well as yours, and why should we be denied the privilege of helping?" But the same government that maintains the military services maintains, theoretically, a program of "work of national importance," which it accepts as an alternative to military service, and it is the clear responsibility of that government to pay something for such service. We in the C.P.S. camps are not working for the peace churches or the service committees, but for the government. The fact that army men are paid a base pay of \$50 a month does not prevent their families and friends from contributing in countless other ways to their welfare, and to the cause

which they represent. There are some of us in the C.P.S. camps who feel that much of the money that is being spent to maintain men in camps while working without pay for the government would be far better used if applied to overseas relief funds or similar purposes. Surely C.P.S. as an institution is not the "greater cause" of which the editor speaks. If C.P.S. men were fairly compensated by the government for what is described as public service, on the same basis as other drafted men, they would themselves be in a more favorable position to contribute to the "greater cause" which concerns us all.

Yours in fellowship,

STANLEY MCNAIL.

C.P.S. Camp No. 19,

Marion, North Carolina.

To Our Boys in C.P.S. Camps:

The message which follows is in reply to a letter from our boys in C.P.S. camp in which they said among other things: "We want an evaluation of our work, and advice that can direct us in the steps of those sturdy Quaker souls whose vigorous testimony in work is our proud heritage today. We seek an understanding and a minute of direction to help us in our visitation in the adverse field that the whole world has now become."

THE MESSAGE

We greet you in the bonds of Christian love and fellowship. Your letter addressed to our meeting encourages us, and at the same time makes us truly conscious of the opportunities we have missed in the period since the first World War in the matter of instructing our young people in the fundamental principles of Quakerism, and in the non-violent Christian way of life.

Today you are blazing a new trail in this way of life, and are saying to us who are older: "The field is white unto harvest, but the laborers are few." You have found a new way, or rather have rediscovered the true way, and are asking us to stand by you and give you our loyal support. We acknowledge our failures of the past, and are deeply thankful for the courage, faith and zeal which are manifest in you.

In his message to the Young Friends of North Carolina Yearly Meeting, Algie I. Newlin has spoken words which seem to us applicable to your situation. We would call your attention particularly to the following from this message:

"The Society of Friends in its very beginning found young Friends leading the way. That leadership is possible to-day, and is needed as much as at any period in our history. Quakerism is a dynamic movement and needs the nobler qualities of youth to carry it on. It needs the carrying power of young people endowed with courage, desire for truth, initiative, alertness, perseverance and Christian love. Many young Friends are meeting the challenge. We hope it may be a contagion."

It was that master laborer, St. Paul, who wrote: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." (1st Corinthians 3:10). You are building on a solid foundation laid by the early Friends, which has been so well maintained over a long period of years. We bid you go forward now in the strength and courage of that great Christian apostle, St. Paul, who endured insult, persecution, imprisonment, storm, shipwreck, loneliness and discouragement, that he might preach the gospel of the living Christ, and who in the end was able to say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing." (2nd Timothy, 4:7-8.) In this connection we commend to you the re-reading of the leading editorial in *THE AMERICAN FRIEND* of November 5, 1942, "Fight the Good Fight".

With a background of three hundred years of faith and practice in the non-violent way of life, with Quaker ancestors who endured persecution, imprisonment, and threat of death for the principles which they held to be true and vital to Christian living, with the encouragement of a lenient government, to the end that this experiment in democracy may be given a chance to succeed, with the strong backing of the Church of the Brethren and the Mennonites, and with thousands who do not claim to be pacifists and are not Quakers, giving liberal financial support, and encouraging us, we have no other course than to gird ourselves and go forward in the fight for the better way. To do otherwise would be to prove false to that long line of heroic men and women, who since the beginning of the Christian era, and more especially for the Quakers, since the time of George Fox, have championed the cause of love, good-will and the brotherhood of mankind.

A great, though as yet uncharted field of usefulness awaits you, and is just a few steps ahead. In the name of Him

who said: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful," we enjoin you to go forward.

Approved by Springfield, N. Car., Monthly Meeting.

11th Month 18, 1942.

CIVILIAN PUBLIC SERVANTS

The lamp posts on Main Street in our town bear placards on which is inscribed this legend, "Victory for Peace on Earth". Every word meets the eye with a little thrill.

What a happy combination of present ambition with future hope of security! A Christmas slogan! A symphony with Caesar singing bass among the angels of the Nativity chorus!

It reminds us of the slogan, "Get the boys out of the trenches by Christmas" of the World War I vintage. Of course the thrill ebbs somewhat when one reads on the other side of the sign, "Buy War Bonds For Christmas". But slogans are so nice and make our problems so easy. It seems almost a pity to *think* any more when the aims of a nation can be made so simple.

C.P.S. men, however cannot escape thinking so easily.

These irregulars on the basement bargain counter of poor sellers have been inspected and stamped by the Federal Government. The label reads, "Government inspected."

"Certified Thinker."

"Not for War Consumption."

Ah! I know what you will say about the opportunity for selling thought, even at a discount, when kept on the shelf away from the public.

But the challenge remains: C.P.S. men, Civilian Public Servants, must continue to think—not too much about themselves but of others, as becomes public servants.

They must store against that day of peace a fund of good will to help reimburse a bankrupt world. Even the buried talent may increase tenfold if the stewards are faithful.

It is to this trust fund of intelligent good will that C.P.S. men are pledged to contribute.

The Christmas season should remind us that the "Victory for Peace on Earth" has not been achieved in more than nineteen centuries. It cannot be realized by war slogans now.

A war torn world will at last realize that healing is not done by incantations or miracles but by the slow asepsis of love.

Thinking alone is not enough! Only in the message of Jesus can be found the protocol for a treaty of really victorious peace.

SUMNER A. MILLS.

REFLECTIONS IN C. P. S.

I expect that men are always looking around for philosophies that confirm their wish to have faith in life, or that justify their natural optimisms. A strong basis for such a philosophy came to me as a result of a little work and meditation not long ago.

We were building a fire tower; it was a big job, and it seemed as though it would never be finished. After the skeleton was more or less completed, the part we thought would bring the work almost to a close, endless amounts of details cropped up. The skeleton was only a small part of the workmanship. We grew tired of the job.

About this time, I chanced to attend a Friends meeting. Near me on the wall was a sketch of a cathedral in the process of construction. Block and tackle hung from the crown of the arch, ladders were strung up the walls to the clerestory, and a thin fog of stone dust seemed to float almost reverently throughout the massive nave. There was probably a century of work put into this cathedral—there was probably another century of work yet to be done.

Of course, my fatigue with our fire tower suddenly seemed shameful. Consider what I should have felt if I had been working instead on this cathedral with one hundred years of labor before the job was completed. It was a good lesson in patience, perhaps in understanding life.

And then I came quite easily to the consideration of the thing that pacifists are trying to accomplish today—the building of a human race. In terms of time, a year toward finishing a cathedral is as a millenium toward building a finished human race. In fact, it is difficult to find any improvement in many fields of endeavor for as long a period as history permits us to see.

One of our main points is that we are trying to make a better world for our children and for their children. In reality, we must know that such is not to be. The militarist nations today are proclaiming a similar aim. There is no short cut to the construction of a livable world. That is precisely the trouble with war aims—good things are supposed to spring new born out of evil. In terms of a world outlook, war aims are essentially selfish because they presuppose an idealistic result.

Here again might be pointed out the futility of selfishness in an ideology that wants to create a civilization worth creating. It is foolish to believe that we can contribute anything to this civilization which will bear any but intellectual or spiritual satisfactions to us. It is clear, on the contrary, that kindness and generosity today will sink away down out of sight in building a foundation for the right kind of a world.

This satisfies me: I am willing to believe that the tiny part pacifists are playing in contemporary society is a part of a durable foundation for people some eons hence. Impatience and boredom with sound and tortuously slow principles can well defeat us as it has many people.

This is my philosophy to confirm a wish for faith in life. I like life and it is well in this mind to co-ordinate with the method of nature for all its drain of patience and abnegation of self.

ANONYMOUS.

—Forwarded by LESLIE D. SHAFFER.

PRACTICAL DEMOCRACY

The following is from a CPS man to his director three months after he came to camp:

"For many in CPS 'the democratic ideal' was a beautiful set of words peculiar to Fourth of July orators. There is some evidence that in CPS Camp No.—many are really finding out for the first time what democracy and the democratic techniques really are. There is some evidence, too, that many of us are learning that democracy costs the individual much more personal sacrifice than we have formerly thought. There is some evidence that democracy is not a self-generating effusion that springs up in the morning mists and dews of time, willy-nilly, but that it is something that must be struggled for, and patiently learned over and over again. Several times the democratic process has broken down in camp and near-chaos has reigned—then the 'authorities' had to take over. Fortunately, these 'authorities', too, are interested in democracy and gave the campers another try at self-government. There is some evidence that 'the democratic ideal' must be educated into the group personality—it doesn't just come blithely on the wings of the morning!

"All of which is an attempt to say—going to jail is a strong witness for 'the democratic ideal' in the abstract—and this is important. Going to a CPS camp is a witness for 'the democratic ideal' in the concrete, for in these camps many will settle in their own minds whether 'the democratic ideal' is the right one for contemporary civilization (and we must not forget that many think the present world struggle is over this very question). Is the CPS witness a strong one or is it weak? It's only a little over a year old—who would say? Properly handled and developed I'm convinced it could be strong.

As I've said, testimony to democracy in the abstract can be quite as important as in the actuality. . . But 'the democratic ideal' would not spring unbidden from the cell blocks if everybody in the land went to jail. It still is a thing that must be lived and practiced—in

the group. I choose to call myself a devotee of the 'Pacifist Movement' for as I see it they do work with other groups, through human beings, towards human goals. . . "

PANEL DISCUSSION ON "TRAINING FOR POST-WAR RELIEF AND RECONSTRUCTION"

Held at New York Friends Center
November 18, 1942

Dr. Philip Jessup, Co-Director of the course at Columbia University on Post-War Reconstruction and International Administration, was the leader of a panel on training for those services, held at New York Friends Center, 144 East 20th Street, on November 18th. Other members were: Laird Archer, Foreign Secretary of the Near East Foundation; James Vail of the American Friends Service Committee; D. A. Davis of the Prisoners of War Committee of the International Committee of the Y.M.C.A.; Perrin C. Galpin of the Belgian-American Educational Foundation, Inc.; S. M. Keeny of the International Y.M.C.A., who worked in Russia during the famine; and Dr. Bernhard Kahn of the Joint Distribution Committee.

Laird Archer's picture of Greece under German domination was felt by D. A. Davis to be worse than that in other occupied countries. Dr. Davis pointed out the greater part to be taken, in the more serious situation, by governments, showing the part escaped refugees and prisoners of war will take, since they are training for work among their own people after the war.

Perrin Galpin pointed out the fact that the governments of occupied countries will not be able to help their own people, as after the last war. Speed like Hoover's in getting relief under way will be needed. Experts in many lines, and a single executive, will be needed.

James Vail pointed out that, though governments will have to carry on the bulk of the work, private organizations, with experience in relief work, will be needed to give a more personal spirit to the work. Workers with deep sympathies and racial tolerance will be needed.

Dr. Bernhard Kahn emphasized the largeness of the task, and urged employment as well as feeding for the war victims.

S. M. Keeny urged prompt decisions regarding relief, so that work could commence immediately after the war, and agreed with James Vail that relief should end as soon as feasible.

Although the importance of knowing languages, local conditions and history were spoken of by several, repeated emphasis was placed on the importance

of an understanding, tolerant spirit in the workers.

Perrin Galpin advised sending teams, each including an agriculturist, a lawyer, a transportation expert and a sanitation specialist, etc.

James Vail spoke of the advantage of having an informed public not all of whom will find places in relief work.

Dr. Philip Jessup answered a question, asked in the question period, about the course at Columbia, saying it is divided into two parts: one to familiarize the individual with the area in which he expects to work; the other to train him in various techniques which may be useful, such as social working subjects and work in administration.

All the Panel agreed that food should be distributed on a humanitarian, never a political, basis.

MEMORANDUM from the representatives of the British Society of Friends resident in India, to His Excellency the Viceroy and the Executive Council of the Government of India.

We, The undersigned British residents in India, representatives of the Society of Friends (Quakers), wish to convey to your Excellency and the Members of the Executive Council, the following memorandum:

'In so far as we deplore the recent recourse to violence, arson and incendiarism, and the present ill-feeling between the people of India and the British Government, we feel that an great effort should be made by the Government to bring about a just and satisfactory settlement of the dispute.

'In so far as we believe that no settlement can be made when Indian Nationalist Leaders are in gaol, we implore the Government of India to release such leaders with a view to opening up discussions on the basis of independence for India at the earliest possible moment.

'In so far as we believe that the British Government should take the noble risk of trusting India with real and immediate responsibility, we urge your Excellency and Members of the Executive Council to take the initiative for the achievement of this end.

'In so far as we believe that the time of transition will be a delicate one, we pledge ourselves to do all in our power in our own sphere of influence to make the transition smooth, to help forward communal and national understanding, to forego any privileges that we have as British subjects in India, and to seek to live in India as real friends of the people.'

Signed: Geoffrey W. Maw; Martin Ludlam, M. B., Ch.B.; Janet Ludlam; Donald G. Groom; Erica M. Groom; Olive G. Shepherd; Margaret Finch; Joseph G. Short.

A MOTHER'S PRAYER

God,
This is my prayer. This, more than all.
All else recedes.

I beseech Thee for my son.

I pray Thee reach to his innermost consciousness, and clarify his thinking, crystallize his purpose. Direct his action. Guide him into the right way. Lead him into the right way. Lead him to the place he longs to find—the place where he can best and rightly serve the world and Thee.

For his sake I lift my prayer, my all: all that Thou hast given me—my whole being, rises, my soul reaches to Thee in supplication. Claim him. Brand him thine. Drive him on, Thy will in him driving him on to his own particular place in the welter of the world, with healing.

In Christ's name,

Amen.

A MOTHER.

MISSIONS AFFECTED BY THE WAR

The world missionary statistics divide the world into ninety-five areas, forty of which are either under foreign occupation, or definitely in the war zone. The major part, twenty-two, have ceased to function, and the remainder, eighteen, are greatly disturbed. This means that altogether 18,000 missionaries are affected, out of the 28,000 in the whole field, or fifty-seven per cent. Half of these have had to leave their work or have been interned. The extent of the catastrophe is only very inadequately represented when we say that forty-two per cent of the area of the mission field, and fifty-seven per cent of the missionaries, are now involved in the worldwide struggle.—I.C.P.I.S. Geneva in the *World Council Courier*.

THE SOCIETY OF HOBSONITES

A typical bit of Quaker educational pioneering has been brought to light through the organization recently in Parsons, Kansas, of a group of Negroes, who were students and descendants of students of the Hobson Normal Institute, a Quaker enterprise operating in that Kansas town from 1882 until 1896.

Says the *Parsons Sun* in a column-long story reporting the two day reunion and the organization of the "Society of Hobsonites":

"Professor A. E. Clark, principal for years at Douglass, (a school at Parsons) read the Hobson school history and presented the object of the Society of Friends, or Quakers, in establishing a school for Negroes here. It was opened in 1882 on West Grand, following the great exodus of Negroes from Texas in 1878 and 1879. School facilities here were too limited to handle the influx of

Negro pupils and Hobson institute was opened, students enrolling from several states.

"Hobson was a church school and its religious influence made a lasting impression on its students. Professor D. W. Bowles was the first principal and taught until his death in 1890. Professor A. W. Hadley succeeded him and taught until the school was closed in 1896."

Mrs. Isa B. White, 2122 Morgan, Parsons, Kansas, is corresponding secretary of the Hobsonites. She desires to hear from descendants of Hobson, Bowles, and Hadley, who were Iowa Friends, or from any others interested.

GERALD H. WOOD.

The Catholic Total Abstinence Union of America, at its 71st annual convention, adopted resolutions pledging re-dedication "to the promotion of absolute temperance by moral suasion and opposition to the corruption of voters and minors by drink and the allowing of women in saloons." Bishop John A. Duffey, of Buffalo, said, in discussing this resolution: "If word could be brought to the enemies of America that the 130,000,000 American citizens had determined to avoid the use of all intoxicants, if for no other motive than to promote the efficiency of the nation and to strengthen it for conflict, such a message would strike terror into the hearts of our most powerful enemies."

"If our free nation is to have the strength that can come only with co-operation, if we would grow in that strength that comes only with cooperation, if we would grow in that strength that comes with straight thinking, if we would enrich our lives by a fuller appreciation of beauty and understanding of nature, if we would give our children a heritage of the best we know, we must encourage and support that education which strives to awaken youth to life's true values, and which seeks to inspire a love, implemented by knowledge, and guided by a sense of what is vital."

ARTHUR H. COMPTON.

"The most ominous sign of our times is the indication of an intolerant spirit. Democracy has its own capacity for tyranny. The interests of liberty are peculiarly those of individuals and hence of minorities, and freedom is in danger of being slain at her own altar if the passion for uniformity of opinion gathers head. If progress has taught us anything, it is the vital need of freedom in learning. Perhaps this is the most precious privilege of liberty—the privilege of knowing, of pursuing untrammelled the paths of discovery, of inquiry."

CHARLES EVANS HUGHES.

Our World

FORTY-SECOND ANNIVERSARY CUBA

On Nov. 11 Friends in Cuba held special services commemorating the 42nd Anniversary of the arrival of the first Friends for premanent residence in that country. In November of 1899 Benjamin F. Trueblood made a visit to Cuba to investigate conditions. In April of 1900 Zenas L. Martin, as Agent and Superintendent for the Board, also visited Cuba; but on November 14 (usually thought to be November 11) the first missionaries for permanent residence arrived at Gibara eleven days after having sailed from New York. There were four of them: Emma Phillips (Martinez), Sylvester and May Jones, and Maria Trevino. As Sylvester and May Jones went to Cuba early in October of this year for a six months period of service, all four are now residing in that country.

The Anniversary service was of an unusual nature. At nine o'clock in the morning they began a series of Bible readings which lasted all day. In this schedule of readings, each one read for fifteen minutes. Beginning with the Epistles of the New Testament, the reading was continuous for six hours, allowing time out for lunch. It proved to be more interesting than one would naturally expect.

The noon luncheon was of special interest because it was held in the home of the Clerk of the Monthly Meeting, whose wife, when a little girl, helped May Jones in her kitchen and household work. She again, after forty years, was ministering to Sylvester and May Jones, who were among the four who first arrived.

The evening service consisted largely of reminiscences by Sylvester and May Jones. Fully three-fourths of those present had not been born when the Joneses arrived in Cuba. Possibly they were all the more interested because it seemed to them an old timers' story.

Two days later the Holguin School celebrated the arrival of the first Friends missionaries by a special assembly. A number of the students took part. One boy read an essay on the life of George Fox.

During this short stay of Sylvester and May Jones, they will have special

opportunity to aid the young men of Cuba in their relations under the new Compulsory Military Training Law of Cuba. Sylvester Jones's contact with the C.P.S. work in this country will materially aid him in advising with the young men of Cuba.

MERLE L. DAVIS.



WE REAP WHAT WE SOW

It is my religious conviction that we are suffering the consequences of our failure to follow the way of Christ. For governing ourselves in the interest of the common good of the entire human family is the real essence of democracy and Christianity.

So had we, as a nation, cared more about the liberties of Ethiopians and Chinese, when world anarchy was gathering momentum, Americans would now enjoy greater security and more freedom.

But national prosperity has long remained a major objective even though God was calling us, as a people, to worldwide cooperation for the welfare of all His children of every color and condition.

For our Father "is no respecter of persons" and God Himself, as our hymn truly declares, is the real "Author of liberty."

FRANK D. CAMPBELL.

Member Wider Quaker Fellowship.
Neoga, Illinois.

A CORRECTION

Unfortunately in proof reading we failed to notice that Dr. Samuel McCrea Cavert's full name was not printed as the author of "Christian Europe Today and Tomorrow". Sincere apologies are due Dr. Cavert and our readers.

Four average homes could be heated for a year with fuel oil from a tank car, but four heavy bombers could stay aloft less than eleven hours using the same amount of gasoline.

The Gideons have ordered 250,000 new Bibles, their former estimate not having been sufficient.

QUAKERDOM AT LARGE

SARAH J. SWIFT

New England Yearly Meeting has lost one of its pillar members by the death of Sarah J. Swift, who died Friday, November 20, at the ripe age of 96. She was born at Dartmouth on Cape Cod in 1846, the daughter of Isaac and Phebe Gifford, the latter a distinguished minister who lived to be over a hundred years of age. She was educated at the Friends School in Providence, Rhode Island, now Moses Brown School, and for forty-four years she has served on the Committee of that school. She was married in 1872 to S. Wheeler Swift who was a leading Friend and a pioneer in the manufacture of envelopes, in Worcester, Massachusetts.

Sarah Swift was a dedicated Friend, carrying on throughout her long life the faith and devotion of her Quaker fathers and mothers in the Faith. Her life contributed to almost every aspect and department of the far-flung work of the Society of Friends. She was devoted to the cause of Peace and International Reconciliation and Reconstruction. She was an active member of the Permanent Board of her own yearly meeting and a frequent delegate to the Five Years Meeting. She was an Elder of Worcester Meeting and a member of many of its committees. One of her major interests was the cause of Foreign Missions. She gave her money and her wisdom for the development of the Ram Allah Mission in Palestine. The two schools there owe her an enormous debt of gratitude and she has made a lasting contribution to their efficiency and effectiveness. At the same time she has been in like manner a substantial contributor to the work of Friends in Jamaica. She was a frequent and loyal contributor to numerous educational institutions, which included Earlham College, William Penn College, Guilford College, Pacific College, Whittier College, Fiske University, Moses Brown School, Oak Grove School and Friendsville Academy. She was generous in her gifts to the charities and the welfare causes of her own local community. She gave with joy and much of herself went with her gifts. Her life has been a rich and happy one, with great depth of religious life, breadth of love and length of service.

RUFUS M. JONES.

* * * *

Murray S. and Violet C. Kenworthy have recently moved from Carthage, Indiana, to Richmond, Indiana. He has been released from the Carthage pastorate, which will, about the end of Decem-

ber, be taken over by Orval D. Dillon who, for three years, has been pastor at Hortonville, Indiana. Murray S. Kenworthy will for an indefinite period divide time between the duties of editing THE AMERICAN FRIEND and the Secretaryship of Indiana Yearly Meeting. The Kenworthys' address is Richmond, Indiana, R. R. No. 2.

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Orin and Oshea Hutchins, with their daughter, Rena Jane, came from Wisconsin on September 1, 1942, to serve as pastors to Lynn Grove, Iowa, Meeting.

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Roswell McClelland cabled from Geneva on November 27th saying that the American delegates were still in the department of Vaucluse and undisturbed.

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Kendall Kimberland, David Hartley, Eric Johnson, Roger Scattergood, David and Janine Blickenstaff have reached Lisbon safely. Since service in France is no longer possible, it is hoped that part of this group can join Leslie Heath in North Africa, and perhaps one person can go to England to work with the Friends War Relief Service.

* * * *

William Eves III and Howard E. Kershner left by Clipper for England the end of November. They expect to spend several weeks visiting English Friends.

NEWS OF OUR MEETINGS

Fairfield Quarterly Meeting, Western Yearly Meeting, was held at Valley Mills on November 21 and 22. Milo S. Hinckle of Plainfield, Indiana, brought the message on Saturday morning from the text: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Prov. 16:32, an examination of current events in the light of Christian teaching.

Edwin A. Sanders, director of the Flanner House Work Camp in the Negro section of Indianapolis, spoke on Sunday evening on the relation of their work to the message of the Kingdom and to present world conditions.

* * * *

The Peace Committee of Western Yearly Meeting held its second meeting of the new year on November 28 at the Bertha Ballard Home in Indianapolis. Because of the removal of Orval D. Dillon from the Yearly Meeting it was necessary to appoint a new chairman. John R. Walter, pastor of New London

Meeting, was chosen unanimously. Appreciation of Orval Dillon's efficient service during the past two years was expressed by Fredric E. Carter, General Superintendent.

Last year the Committee conducted an intensive program of visitation extending into each of the sixteen Quarterly Meetings and most of the eighty local meetings. Much of this was done by Mary F. Folger, member of First Friends, Indianapolis, who was made an ex officio member of the Committee. Her work was so much appreciated that she has been asked to continue it this year. A report of her recent visit to Blue River Quarter revives reminiscences of "appointed meetings" and "opportunities" which flourished in the previous century. She has spoken in the regular worship services, Sunday schools, monthly meetings, missionary meetings, specially arranged meetings and visited in homes.

Any meeting desiring the visit of such a concerned Friend should communicate with John R. Walter, Russiaville, Indiana; or with Mary Folger, 555 North Hamilton Avenue, Indianapolis. The program of the Committee for the coming year includes not only the continued support of Civilian Public Service but the study of the Bases for a Just and Durable Peace as outlined by the Delaware and Wilmington Conferences.

* * * *

Following the Meeting of the American Friends Service Committee at Wilmington, Ohio, Clarence Pickett spoke Sunday morning in Wilmington Meeting, James Vail at Chester Meeting, and Homer Morris and Canby Jones at Fairview Meeting.

In Wilmington Meeting three groups have been doing sewing for the American Friends Service Committee. At the home of Mrs. A. Ward Applegate, a group meets every two weeks, and the What-So-Ever Circle and the Helpers Class are sewing at the Meeting House. Two shipments have been made recently.

Robert Constable of Beltsville C.P.S. Camp, home on furlough for a few days, spoke to the Men's League at their November Meeting about Civilian Public Service and the two camps which he has known.

* * * *

In October, the annual Roll Call of Dartmouth Monthly Meeting, Dartmouth, Mass., was held at Allen's Neck with Betty Mansfield, New England Secretary of A. F. S. C. work with college students, as speaker.

That same week, the Young Friends

Association sponsored a community supper and get-together which proved so enjoyable that on November 30th, a second one was held. Forty-five attended and the affair was a surprise celebration in honor of the birthday of the pastor, Everett W. Chapman, who received a large birthday cake and a generous gift of money.

Members of the Bible School filled ten suitcases for the English children and collected thirty-seven gifts for the American children of Japanese parentage in government relocation centers. A small, gaily lighted tree was brought in and the gifts placed at the base of it. A short talk on why we give gifts at Christmas was given and then all, even the tiny tots, sang that beautiful old German song, "Away in a manger."

A committee from the W. C. T. U. held a Thanksgiving service at the Dartmouth Infirmary and carried boxes of good things to eat to each inmate. This is the only organization that visits these people and they look forward eagerly to each holiday and those who carry this cheer feel that they receive far more than they give. Marie Chapman is the new president of the W. C. T. U. In spite of the rationing of tires and gasoline and the absence of any public conveyance, the work of this organization, the Bible School and the Missionary Society, under the leadership of Mary I. Gifford, is being carried on steadily.

* * * *

Bloomington Quarterly Meeting (Western Yearly Meeting) met on November 21st in Bloomington, Indiana, with good attendance, notwithstanding the rain. In the meeting on Ministry and Oversight, convening at 9:30 a. m., Paul Shults, pastor of the Federated Church in Marshall, brought an inspiring message on Evangelism.

In the Hour of Worship at eleven, Achsa Chapman, Supt. of Stewardship, presented an interesting devotional service which included the repetition of Scripture on that theme, by boys and girls from the different local meetings in this quarter; a solo by Leland Chapman, accompanied by Ward Avery of Kokomo at the piano, and prayers by members of Stewardship committees of the Quarterly Meeting. Ward Avery gave a message based on the contest at Carmel between Elijah and the prophets of Baal, a message which stirred our hearts to greater loyalty and deeper devotion to our Savior. Other visitors present were Yearly Meeting General Superintendent F. E. Carter and his wife, Ethel Carter, of Plainfield, and Robert Stewart from Sand Creek quarter, who in the afternoon session gave stimulating talks. The new organization of men in our Yearly Meeting for

definite work along evangelistic lines, was stressed. Following the picnic lunch at the noon hour, the business session was held under the leadership of the new clerks, C. O. Maris and June Coffin. A ladies quartet from Rush Creek Monthly Meeting contributed several songs throughout the day, which were much appreciated.

On the evening of the 20th, the men of Bloomington local meeting entertained the women of the congregation at an oyster supper. An informal program followed in which Ward Avery of Kokomo presented a musical treat.

* * * *

The twenty-fifth anniversary of the Elizabeth Frye Circle of the Friends Church of Lawrence, Mass., was observed at a dinner party held November 12 at Country Gardens, N. Andover. Thirty-three members of the circle were in attendance, including sixteen charter members.

An informal program was presented which included the history of the circle, written by Mrs. James Mellor. Vocal selections were rendered by Clara Taylor and poetry selections were read by other members.

* * * *

On the first of November, St. Petersburg, Florida, Meeting opened again. While our group is still small, the meetings have been rich in spirit. In all of them there have been brief verbal messages, sometimes as many as five.

Friends here were saddened by the death of Dr. Elihu Grant who enriched our meeting in many ways last winter. I have called on many of his Syrian friends in St. Petersburg and they too feel a great loss. They all expressed their appreciation of his friendly companionship. He took a place in the hearts of all who knew him here.

Nathan S. Worrall had been here less than a week this season. He attended meeting on the fifteenth, although not well, and passed away the following fifth-day. His gentle friendly smile welcomed all who came to the meeting. While always frail, his cheerful interest never lagged. He was a faithful attendant of this Meeting for the twenty-two winters he had come to St. Petersburg.

* * * *

Union Street Friends Meeting, Kokomo, Indiana, observed the seventy-fifth Anniversary of its establishment during the week of November 8 to 15. The opening message, "The Church of Power", was brought by the pastor, Murray C. Johnson, in the morning meeting for worship November the 8th. In the meeting that evening, A. Ward Applegate, a former pastor, now of Wilmington, Ohio, spoke on the subject, "The Contribution of Quakerism to

Human Society". On Thursday evening of November the 12th Family and Guest Night was observed with a supper in the church basement and representatives were in attendance from nearby Friends Meetings. New London, Russiaville and Amboy Meetings, outside Kokomo Quarterly Meeting, had full delegations present. Lilith M. Farlow, acting toastmistress, had greetings read from Meetings not represented and from former pastors who could not attend, after which Murray S. Kenworthy, former pastor and now Editing THE AMERICAN FRIEND and the appointed Executive Secretary of Indiana Yearly Meeting, spoke on "The Contribution of Union Street Meeting to Quakerism of this Area". A lyric trio, composed of local musicians, presented a delightful program. The climax of the celebration came on the morning of November 15, when Alvin T. Coate of Indianapolis, Indiana, spoke most enjoyably and fittingly on "Union Street Meeting and the Next Seventy-five Years". A thank-offering taken at this time to be applied on reduction of the church debt, totalled more than \$2,000.00. This service was broadcast over WKMO. The church choir, under the direction of Janacra Finley, and assisted by Hazel Lamm, organist, and Mabel Jackson, pianist, provided most appropriate music for the entire week.

Union Street Meeting, still called officially, Kokomo Monthly Meeting, was set up by Honey Creek (New London) Monthly Meeting November 16, 1867, and has been an influential meeting in Western Yearly Meeting ever since. Four additional Friends Meetings have been set up by it; Bethel Chapel, Wilder, Hemlock, and Courtland Avenue (in Kokomo). Two buildings have been in use, the first one completed in 1871, and the present modern and well equipped plant built in 1930. In the list of the several who have served as pastors are found such well remembered names as Robert J. Douglas, Thomas C. Brown, Calvin and Esther Pritchard, Luke Woodard, Sylvester Newlin, George H. and Jane Moore, Lewis E. Stout and Zeno H. Doan. Former pastors now living are Murray S. Kenworthy, Charles R. Axton, E. Howard and Ruth P. Brown, A. Ward Applegate and Russell E. Rees. The present pastor, Murray C. Johnson, came from North Carolina in 1941. The Meeting has a membership of approximately 550, has a well attended Bible School and meeting for worship, and is considered by the people of the city as one of the leading downtown churches of Kokomo.

* * * *

With its three former pastors present participating, Edwin McGrew, Frank W. Dell, and Willard O. Trueblood, together

with O. Herschel Folger who presided, on Wednesday, November 18, the membership of the Whittier Friends Church, California, joyously celebrated the lifting of the \$15,000 debt that for several years has been on the church.

The debt liquidating ceremonies were held about the banqueting tables in the immense dining room of the church, with over 400 persons joining in the festivities. Under the direction of the finance committee, a special committee on solicitation, headed by Ellis F. Emry, had pressed the campaign for funds to a successful conclusion. On announcing the results, Loren Morgan, treasurer of the church, revealed that not only had the main building and the new Bible School Building been cleared of indebtedness, but that now there was over \$1,200 cash balance which had been garnered in to meet needed church repairs.

Upon its erection in 1917, twenty-five years ago, the main building of the church had cost an even \$100,000. Finished in paneled red mahogany, it is a beautiful structure, capable of seating about 1,500 persons or more. California Yearly Meeting holds its annual sessions at this point, forming the center of Quakerism for the Great Southwest of the United States. The chief industry of the community is its rich orange and lemon groves, picturesque the year round. With Whittier College close to the Church, Whittier is regarded as both an educational center as well as a church community.

Professor William Wright, director of voice at Whittier College, and Miss Gladys Miller rendered appropriate solos as a part of the evening's entertainment, Howard L. Hockett who for years served the congregation as choir director leading in the doxology at the evening's close with Miss Grace Dixon accompanying. With that zest which comes with the sense of freedom from financial obligation, the congregation now faces the Thanksgiving and the Christmas season, ready to accept larger challenges in the work of Christ's Kingdom.

* * * *

Friends Memorial Church, Berkeley, California, has recently been privileged to spend one week of evenings in study of the Bible under the able and inspiring teaching of Edward Mott of Oregon. The general theme of his studies was "Man's Relation to God" and the topics considered night by night were: "What is Man"; "Knowledge by the Word"; "Knowledge by the Holy Spirit"; "The Kingdom of God"; "The Coming of the Kingdom in Power" and "The Kingdom and Leaven." Those who stayed at home because of wet weather or other reasons missed a real feast. Edward Mott was also with us at our recent All Church Night dinner, and addressed

the gathering in a most acceptable manner.

Our Women's Union sponsored a free dinner one evening this month. The meal was provided by an Insurance group which paid a stipulated amount for each person present over sixteen years of age. An educational film was also shown. All this was in advertisement of the company. Being free, there was a goodly attendance! It was a good dinner, by a good company, for a good cause, and with good results for the women's treasury. The proceeds will go toward missionary work and building improvements on our local church.

Our November meeting was especially interesting; we had Miss Florence Logan, Presbyterian missionary from China, as speaker. She recently returned home on the "Gripsholm".

That was almost a month ago; now our ladies are planning their Christmas meeting. There will be no formal meeting but a glad get-together for the singing of carols; games and the giving of small gifts will also have a place. As usual at Christmas-time there will be quite an exhibition of creches, or manger scenes.

We recently enjoyed an evening of negro melodies by a group of colored soldiers stationed at Camp Ashby; several of the men have attended evening services with us since.

The Refugee Newcomer's Cultural Group which usually meets at the Vine Street meeting, will hold its session at Friends Memorial Church December 6 so that they may have the use of the piano. Some of these people are Friends, some Catholics and Jews, and all are refugees.

Mildred Holmes, formerly secretary to Walter Woodward on THE AMERICAN FRIEND is in Berkeley taking work at the Pacific School of Religion. Her work takes her to the Congregational Church School so that we have not the privilege of her fellowship, but we share in the same Spirit.

* * * *

Bear Creek Quarterly Meeting (Iowa) was held November 14th and 15th at Bear Creek, with a good attendance. Visiting ministers were Mernard Mott from Indianola, Paul Lindley, evangelist from Ohio, Irma Mason from Marshalltown, and Paul Barnett, Iowa Yearly Meeting Superintendent, all of whom made helpful contributions to the meeting. New pastors in the quarter are Edna Hutchins at Stuart and Fred and Effie Comfort at Linden. On Saturday morning Paul Barnett brought a searching message on "Christian Nurture in the Home". Following the afternoon business session Charles Thomas gave an illuminating explanation of the

poster setting forth "Friends Christian Advance".

On Sunday the regular quarterly meeting sessions were combined with the W. M. U. fall missionary conference. Edna Hutchins preached the morning sermon on "Vision". The special feature of the afternoon program was the panel discussion on Japanese-Americans, led by Sterling W. Brown, University Church of Christ, Des Moines, and participated in by three Japanese-American students, who are attending Drake University. About 250 of these students are now continuing their studies in Middle-Western colleges, only a small number of those waiting to be so relocated.

Those present gained a much better understanding of the Japanese group in our country after meeting these three fine, clear-thinking young people.

* * * *

Sunday, November 8, 1942, was observed as Suburban Day by those attending the Irving Street Friends Meeting in Washington, D. C. The morning meeting was well attended and several not usually there, because of distance, were present. The principal message was given by the Yearly Meeting Executive Secretary, Jesse Stanfield.

An invitation had been sent to the C. P. S. boys at the Beltsville Camp to worship with us on this occasion and to remain for an afternoon of fellowship. Several of the boys and the Camp Director were with us.

Following the meeting for worship a bountiful meal was served in the Sunday School room.

Having been spiritually refreshed and with the physical man provided for, the afternoon was spent in hymn singing interspersed, in the lighter vein, by reminiscence and joke telling periods.

MARRIAGES

FAULKNER-TIDD — Goldia Tidd and Arthur Faulkner, both members of the Jamestown, Ohio, Meeting, were married at the parsonage in St. Marys, Ohio, October 31, 1942. Clyde O. Watson, Minister.

WOODARD-SPICKELMIER — On November 22, 1942, Jean Rosalind, daughter of Mr. and Mrs. Carl Spickelmier, and Richard E. Woodard, son of Isaac and Adah E. Woodard. Rev. Ralph O'Dell, who was Educational Director at First Friends Indianapolis for several years, officiated.

DICKSON-KULLMER — Mary Ann Kullmer, daughter of George M. Kullmer, First Friends, Indianapolis, to Capt. John Paul Dickson, in Washington, D. C.

SHERRICK-MITCHELL — Priscilla Mitchell, daughter of Walter C. and Camille Mitchell, to Everett Sherrick, son of O. E. Sherrick, at First Friends, Indianapolis, with Herbert Huffman officiating.

MILLER-PICKETT — Carolyn Hope Pickett, daughter of Clarence E. and Lilly P. Pickett of Wallingford, Pa.,

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The future of society will depend in large measure on the character of our youth. They must be trained in the fundamentals, whether it be in the physical, intellectual or moral realm.

For catalogue address:
JAMES F. WALKER, *Principal*
Westtown, Pennsylvania

and George Macculloch Miller II, son of Lawrence M. and Frances Miller of New York, N. Y., on November 14, 1942, at the Providence Meeting House, Media, Pennsylvania, under the care of the Providence Monthly Meeting.

BIRTHS

FISHER—To Elsworth and Sarepta Fisher, of St. Marys, Ohio, on November 6, 1942, a son, James Fredrick.

SPARKS—To Kenneth and Dorothy Davis Sparks on July 1, at their home near Lynnville, Iowa, a daughter, Carolyn Jean.

SPARKS—To Lloyd and Alice Ratcliff Sparks, of Lynnville, Iowa, a daughter, Lloyddeana, on October 8, 1942.

BROWN—On September 9, 1942, at Brooklyn, N. Y., to Evan C. and Clara Belle Brown, a son, Evan Charles, Jr.

DEATHS

DEVORE—Dawson DeVore, at St. Marys, Ohio, on November 18, 1942, aged 53 years. He is survived by the widow, Leona DeVore. Funeral services were held in the Friends Church. Clyde O. Watson, Minister.

HILL—On October 30, 1942, at Wichita, Kansas, Avis Hill, after a lingering illness. She was a member of University Church, and until the time of her illness served as Church secretary.

HOCKETT—On November 18, 1942, in Wichita, Kansas, Effie Wright Hockett, in her 74th year. She is survived by her husband, two daughters, two sons, one brother and two sisters. Interment was in Wichita with Robert Cope in charge of the services.

NEWLIN—Vesta Stout Newlin, in the home where she was born near Paoli, Indiana, October 29, 1942, at the age of 81. She was a member of Beech Grove Meeting. She is survived by a son, Elger Newlin, of Paoli, and a daughter, Erma Hall, with whom she lived.

PURDY—Harriet Wyman Purdy, at Chester, Maine, November 10, 1942, aged 75 years. She was the widow of the well known Friends Minister, Ellison R. Purdy. She is survived by Ellison's son, Alexander C. Purdy, his wife, Jeanette, and their three children. During her life she was, in addition to those duties common to the wife of an active pastor, associated with the Minnesota School of Missions, served the Women's Missionary Union as Secretary-treasurer, and for five years was its president.

STANLEY—Devere Stanley, aged 25 years, son of Mr. and Mrs. Vern Stanley, on Saturday, November 14, after a brief illness at the base hospital at Lubbock Field, Texas. He had been in

the service since April. He was a member of the Lynn Grove, Iowa, Meeting. Funeral services were held from Friends Church at Lynnville, conducted by Orin Hutchins, assisted by Frank Lemons.

MENDELSON — Mary Eloise Allee Mendelsohn, aged 28 years, wife of Jack Mendelsohn of South Sudbury, Massachusetts, on November 25 after an extended illness. Besides her husband, she is survived by her parents, Leonard and Bessie Allee of Albion, Iowa, her sisters, Mrs. Leslie H. Barrett, of South Sudbury, Mass., Mrs. Harold J. Chance, of Landsdowne, Penna., Mrs. Vern McFarlin, of Earlham, Iowa, and one brother, Oran Allee, of Peru, Indiana.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. Riley 5224, Office Telephone.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a. m.; 130 Nineteenth Ave., S. E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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